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"ALL THINGS."

BY META E. B. THORNE.

When the spring with busy fingers
Pranks the verdant earth with flowers,
And a troop of happy songsters
Fill with joy the vernal hours,—
"When the bloom is on the clover,"
And the breath is on the lea
Of the summer's sweet wind blowing
O'er the meadows, blithe and free,—

When with melancholy murmurs
Sighs the wind through leafless trees;
When the winter's icy fingers
Scatter snowflakes on the breeze,—
In the morning's rosy beauty,
Or the noontide's sultry ray,
In the blackness of the midnight,
Or at twilight cold and gray,—

Ringling through the starry azure,
Where the myriad worlds on high
Chant divinest diapasons
Through infinite depths of sky,—
Come these words of happy meaning:
"Freely I have all things given,
Joy thee in earth's smiles of beauty,
And yet more in hope of heaven."

"Earthly pleasures, earthly blessings,
I with lavish hand bestow;
More, I give my Son, a ransom,
To redeem thy soul from woe.
With love the best Redeemer,
To whom earth and heaven you owe?"

METHODISM IN THE ISLANDS.

BY REV. J. W. HORNE.

There appeared, a short time ago, in ZION'S HERALD, an article from a correspondent in Bermuda. Whatever that correspondent wrote about pleasant things in those beautiful islands, I can truthfully endorse, after repeated opportunities of personal observation and enjoyment. They rest on the bosom of the Atlantic about seven hundred and fifty miles south-east from New York, and in the latitude say of Charleston, S. C. There is a steamer which runs bi-monthly from the North River to Hamilton, Bermuda, the fare being \$25. Three days make out an ordinary passage, and a day and a half will generally put the vessel inside the Gulf Stream, leaving whatever of winter may have followed so far on to take its departure for more frozen climes. If there is any doubt as to the exact whereabouts of the ship, just throw a bucket over the side, and when it is lifted to the deck, dip your thermometer in the water; the mercury will immediately rise several degrees, thus indicating that the water is the warm water of the Gulf Stream.

The sail up among the islands, on a clear day, is truly delightful. I know not—though I have had some large opportunity of trying—where you could find one more delightful. The islands have been built right up out of the deep blue sea by the unwearied coral insects. Sometimes the steaming vessel will run her bowsprit clear over the edge of the little island before she turns aside, in answer to the pressure of the wheel. The islands themselves rise and fall in hills and valleys. The hills are clothed with evergreen, amid which the Bermudian cedar rises everywhere conspicuous. The valleys are occupied by little farms, in which early potatoes, onions, tomatoes, and kitchen-garden stuff in general luxuriate. The cottages on the hillside and down by the water's edge make a fine contrast with the deep-green shrubbery because they are built out of blocks of the white limestone of the coral formation, and are roofed with slates sawed out of the same material. Bright flowers, also, in great profusion gather to gladden the scene; and the multiflora rose often covers with its bright beauty the cottage-front. Whole fields of the oleander, red, pink, and white, are sometimes seen adorning the landscape; the lantana of our conservatories rejoices, in wild variety, to dot the hillside over with its bright flowers, its white oranges, lemons, peaches and strawberries are enjoyed for both their perfume and flavor.

But it is the sea scenery, in particular, that lends to the Bermudian islands seem to stretch out their long, loving arms around larger and smaller portions of the clear, bright-tinted ocean; hence the many bays and coves and inlets of the sea, sometimes of a delicate blue, and sometimes of an exquisite green color. You may go out in your boat, rest on your oars, and let her float; the arms of love of the land lock her in; she cannot stray out to sea. Meanwhile,

the snow-white bottom of the water, made up from the grinding down of the white coral, occasions such a perfect reflection of the light that you can see fathoms deep. There are the coral reefs covered with various forms of sea vegetation; there are the lobsters and the crabs crawling in and out of their ocean homes; there are varieties of fish feeding on the sea-fruits or flora; there are schools of them resting on their fins, as though fixed in amber mid-way between the bottom and the surface. If you go fishing, whether you catch any or not, you have an opportunity of knowing wherefore, because you see all that takes place around the hook and the bait.

The climate of the Bermudas during the winter season of the North is a perpetual Indian summer, interrupted occasionally by the flag end of the northeast storms which sweep over these our lands. At this time you can roam about, by sea or by land, in the islands to your heart's and health's content, for it is neither too hot nor too cold, but just right.

These islands have been chiefly valuable to the British Government as a central station for their naval and military forces throughout the West Indian possessions. They have built up heavy barracks and large underground ammunition vaults, and a great floating-dock is kept at the dock-yard, qualified to take up and repair even the largest man-of-war that rides the waves of the ocean.

But the Prince of Peace has His triumphs and trophies as well as the god of war. An extension of the Established Church of England in the colonies overshadows the efforts of all other denominations. Nevertheless, the Wesleyan Methodists in the Bermudas have been growing stronger and stronger since their rise nearly a hundred years ago, until now they have a society in every parish of the islands. The places of worship of the dissenters are called chapels, in distinction from the edifices of the Church. The earnest efforts of the Methodists of Hamilton, the principal town, put forth for several years, have at length resulted in the dedication of a fine, spacious church building of which the society is justly proud. Its length is 110 feet; width 52. A massive tower is to be surmounted by a steeple, which will make the building the most prominent in the city. The basement, entirely above ground, extends under the whole space of the building, and will afford rooms for every kind of church work and worship. For evening service, six chandeliers, each holding twelve lamps, will shed a flood of light. The orchestra stretches across the end of the audience-room, with the preacher's platform immediately in front; the altar platform and the railing making an elegant finish in front. One of Estey's best \$1,000 organs affords a fine opportunity for a good player. The desk, furnished by a New York manufacturer, is the gift of a lady of the congregation. The handsome Bible, hymn-book, clock, and altar cushions are also sacred gifts. All the pews, with the finishing for various parts, were imported ready made from the States. The room, when filled, will accommodate at least nine hundred persons; and a week before the opening nearly all the pews were already disposed of.

The edifice was dedicated to the worship of Almighty God on a Thursday morning. The regular congregation and strangers from many parts of the islands tested its capacity. Nine clergymen appeared on the platform, including two Presbyterian ministers, one Reformed Episcopal, and one British Methodist Episcopal. The sermon, preached by Rev. John Wallace, from "No man putteth new wine into old bottles," etc., is spoken of as having been truly eloquent and heartily sympathetic. In the evening a public meeting was held, from which many had to depart for lack of room. M. Oudney, esq., member of the colonial Parliament, presided, and excellent addresses were delivered. "It would be difficult," it is said, "to do justice to the music rendered by the large and admirable choir."

Let us rejoice and be glad with these good and happy brethren, and wish them all best success in their "work of faith and labor of love."

BROOKLYN LETTER.

This has been a perfect day. We have had foggy, gloomy, cold and rainy weather, with easterly winds that reminded us of Boston. But today the wind has been from the west, and the sun has shone through an atmosphere just tinged with enough haze to tell that summer is coming. And yet your correspondent is not exactly satisfied. The truth is, that he undertook a little bigger job than he could well accomplish. Brooklyn is a big city. It almost rivals Washington in being one of magnificent distances; and its Sunday-schools are quite in keeping with the size of the city of which they are one of the chief ornaments. So when we started out to see their May walk, we found that 60,000 children were not to be reviewed in one afternoon thoroughly, and we had to be content with such partial glimpses as we could get.

Brooklyn has three divisions. The Western district comprises South Brooklyn and the region lying south and west of the wall, about where the Navy Yard is situated. The Eastern was formerly known as Williamsburgh; and what was Greenpoint makes up the third. While they are closely bound together by their municipal interests, their location naturally divides them socially. It was the Western district that to-day held its Sunday-school parade and showed fully 60,000 children and teachers in line. The Eastern district will take its turn next Thursday and crowd Bedford Avenue with numbers bordering on 30,000; and the Greenpoint schools will follow with from 10,000 to 15,000. These form quite a Protestant army of little ones, from which are to come the pillars and leaders of the future churches. How many would have been added had the Roman Catholic Sunday-schools fallen into line, we dare not guess. It makes one wonder where they all come from. They will all be needed. The immigration for the month of April alone is announced as 104,274, and the Americanizing of such an immense horde as these figures suggest, will be the task that will fall to the lot of these little ones who so joyously and carelessly trod the streets and parks of the city to-day.

There may be prettier places in the United States than Prospect Park, but we have never seen them. There are nooks in New England of surpassing beauty; but they are nooks, and not a wide expanse of rolling meadow, woods and lake. Boston Common has something of the look of it; but the city comes too near it for perfection of rural beauty. Central Park in New York is to it like an over-dressed city dame beside a freshly-blooming country belle. It is nature asserting her superiority to art; and it never looked prettier than it did this afternoon. The flowering trees were in full bloom, and the different shades of the foliage stood out as they do after a shower. But the grassy turf, all of which was marked "common," was fresher and greener than we ever saw it; and the gay groups that gathered in clusters around the banners of some Sunday-school within the space that was carefully guarded by ropes, or wandered about seeking some vantage ground from which to see the human kaleidoscope which the marching and countermarching afforded, not only enjoyed it to the full, but seemed in perfect harmony with it.

Towards the city side of the Park, on a gentle eminence, was the reviewing stand, close to which was stationed a military band. On this stand was the president of the association, the city mayor, and other guests assembled to do honor to the occasion; and pressing against the ropes which defined the route of the parade, and on the slopes on every hand, down to the carriages which halted on the plain beyond, thousands upon thousands of Brooklyn people were assembled to witness the sight. Yet there was not the least crowding, so ample is the room in this amphitheatre for the display. This division consisted of twenty-three schools and paraded 12,000 scholars and teachers. Among them were Hanson Place Methodist, Tabernacle Presbyterian (Dr. Talmage), Lafayette Presbyterian (Dr. Cuyler), Eighteenth Street and Grace Methodist Episcopal, and others less known. We looked out for Hanson Place school, hoping

to catch a glimpse of, and perhaps a wave of the hand from, Dr. J. O. Peck, as a sort of send-off to his coming European trip; but we were in the court of the Gentiles for the time being, and the rope barred our access to him. And even had we been inside the barrier, it looked as if it might be as difficult to find him in such a crowd "as a needle in a bundle of hay," so we comforted ourselves with the thought that he was happy, as he was sure to be.

When the marching began the scene was wonderfully beautiful. The gay dresses and bright faces of the children, with their little feet keeping step to the music of the bands or the tap of the drum; the flashing of the banners in the mild air, which had enough chill in it to prove its claim as spring; the hearty cheers that went up as they passed the stand; the whole happiness of everybody—all these enhanced the enjoyment of the day.

It may have been fancy, but we thought we could tell the denomination of the schools by their marching. The Presbyterian had a steady, not to say a stiff, air about them, as though a little doubtful whether it was exactly the thing to have too good a time over it. To these, however, the Tabernacle school must be allowed as an exception. Like their pastor, Dr. Talmage, they evidently cared little for what people thought about them, and went in for enjoying themselves. The Baptists were a little freer, but the adult members had something of a chaste communion look about them which infected the children and damped their ardor. But the Methodist schools fairly bubbled over with delight. The Baptists were a little freer, but the adult members had something of a chaste communion look about them which infected the children and damped their ardor. But the Methodist schools fairly bubbled over with delight. We believe in denominations. Men become Presbyterians, Baptists, Episcopalians and Methodists not only from association but "as their heads are built," as an old employer of ours used to account for the division of men into Whigs and Democrats. Let a big revival sweep a town where there is but one church, and at its close there will be a crystallizing into half a dozen denominational forms; so that it is more than likely that our fancy had a substantial foundation of fact. But it was a difference of expression, not of happiness.

We left the Park at the plaza, and came down to Clinton Avenue, the most beautiful street in the city. Here the houses were decked with flags and bunting, and the sidewalks were full of children marching amid the crowds of onlookers. Here were Simpson and Summerfield Church schools, with many others in the neighborhood. Still further along the hill and on Gates Avenue we came to the Bedford division, with such schools as Nott and Avenue Methodist, Classon Avenue Presbyterian and Dr. Scudder's Central Congregational; and still further to the eastward were the New York Avenue and Tompkins Park divisions. Those on the Heights and in South Brooklyn we did not see. Indeed, the entire city was a children's tramp with the soldiery out on dress parade.

It is curious, but this annual turnout is peculiar to Brooklyn. New York has nothing that approaches it; nor has any other city that we know of. That of the Eastern district will, judging from other years, be still more attractive and imposing. This arises from the fact that the schools are massed on one street—Bedford Avenue, which is paved with asphalt—and show a solid column of a mile in length stretching from curb to curb. The draping of the houses, too, is more elaborate and effective. The Western district is too much spread out to admit of this, and the breaking up into divisions is unavoidable. Still, the sight, as it is, is worth going miles to see. It is no wonder the citizens are enthusiastic over it. Not only are all the secular schools closed, but some places of business bear the placard, "Shut up. Children's Day."

There are addresses before the parade, eloquent we dare say, but we fear few pay much attention to them. The after feast of cake, candy and ice-cream which awaits them on their return, is much more important in their eyes. Yet to do the little ones justice, while they do not slight these creature comforts, the parade itself is the chief attraction. There is no need of moralizing. Sixty thousand Sunday-school children in line preaches its own sermon.

May 24, 1882.

WASHINGTON LETTER.

The nation's capital is now putting on its gayest dress. The many public parks and squares are carpeted with green. The thickly planted shade-trees, overarched the beautiful streets and avenues, are clothed with still increasing foliage, and flowers and new-mown grass here and there fill the air with their perfume. My study window opens out on Judiciary Square—a beautiful greensward, filled with flowers and shrubbery, and through which serpentine pathways run in all directions. Along these paths scores of people are passing continuously to and fro. The children from the neighboring schools sport and gambol upon the green grass, and play "hide and seek" among the flowers and shrubbery. In the centre of its southern border is located the City Hall, where all the courts of the District are held and its legal business transacted, from which the park derives its name. This building, long in an unfinished and somewhat dilapidated condition, is now receiving the addition of a new wing, which will complete the original design. Still, it will not comport with the General Government buildings of the city, and is not what Washington's City Hall ought to be.

These parks and squares, which are legion, and located in all parts of the capital, are the lungs of the city. Thither the weary laborers, invalids, nurses and children repair, bask in God's pure sunlight and breathe the exhilarating air. Strangers from distant and more compactly-built cities, looking upon these numerous areas of unoccupied ground, cry out, "Wherefore this waste?" But what to them seems waste, to us is a great blessing, adding beauty, pleasure and health.

The churches of the city are pursuing the even tenor of their way, with but little to relieve the monotony in religious work. It is safe to assert that there is not a more difficult city than this in the nation, all things considered, in which to conduct Christian work with enthusiasm and success. The inhabitants are, for the most part, cosmopolites, who have come here from almost every quarter of the globe, and the settled business of whose lives is either seeking office, or entreaching themselves in offices already obtained. Unfortunately, many of the methods employed in this unenviable business are not very consistent with either religion or morals. On this and many other accounts it is difficult to secure for the Gospel of Christ even a fair hearing. Many of the churches have comparatively meagre congregations, and those that are full every Sabbath, of all denominations, can be counted upon the fingers of one hand. In this last statement, however, I do not presume we differ materially from other cities. The many empty pews which stare the most of us in the face all over the land from Sabbath to Sabbath, present a deplorable condition of things, and unless there is a sudden "boom" in the other direction, the time is not far away when it will be in order to take into the most serious and prayerful consideration the subject of "empty churches and how to fill them."

The Young Men's Christian Association are making arrangements to purchase Chamberlain's Club House on New York Avenue, near 15th Street, for a permanent home. It is a very commodious and beautiful building, centrally located, and well adapted to the purpose of the Association. The price agreed upon is \$32,000, which is considered a very reasonable sum. Only about one-fifth of this amount has yet been secured, but the Association has the hope of being able to raise a sufficient amount (\$20,000) to complete the purchase by September next.

We who are engaged in Christian and temperance work have very little to hope for from our rulers either in general or municipal government. The District of Columbia is governed by three commissioners, one of whom is a detailed army officer, and the other two are civilians, appointed by the President and confirmed by the Senate. One of the latter, Major Thomas P. Morgan, is a steward and class-leader of Foundry M. E. Church, a man who for more than a quarter of

a century has maintained a fair name and an unimpeachable record, and is in thorough sympathy with all Christian and temperance movements. The other, however, Commissioner Dent, the president of the board, has made a record upon this subject for which we have no just cause for gratitude or pride. During the convention of the National Brewers' Association, held in this city a few weeks since, he was present at a banquet given them at Abner's beer-garden, and in an address gave utterance to sentiments which should bring the blush of shame to the cheek of every decent citizen of the District. We are told through the daily press that at the expiration of his term of office, now only a few weeks off, he proposes to retire. Certainly no tears will be shed, unless it be by saloon-keepers and their consorts.

But whether we shall fare any better at the hands of a new appointee by President Arthur is a question of grave doubt. Whatever can be said of General Arthur as a statesman and patriot, certainly but little can be said of him on the score of religion and morals. He attends church, 'tis true (St. John's Protestant Episcopal), but in such a manner as to impress one that it is more to observe the form than to enjoy the spirit of worship. He usually leaves the White House about half past eleven or twenty minutes of twelve, reaching the church possibly in time to hear the brief sermon, thus avoiding—it may be of set purpose—the lengthy ritualistic service of that High Church establishment.

It is safe to affirm that there has been no administration for a long period giving more license to social drinking than the present. Wine flows more freely in the White House than water, and is the indispensable accompaniment at every meal. At the diplomatic state dinner the party sat down at 8 o'clock P. M., and rose up at 11 o'clock, having consumed sixty-five bottles of wine. When the President dined his eighteen or twenty New York friends, the meal lasted from 8 o'clock Sunday evening till a quarter to one Monday morning. They began with a "whiskey cocktail" at each plate, which was regarded as an appetizer, and was quickly consumed. Then followed eight different kinds of wines for each guest, besides an indefinite quantity of champagne thrown in for good measure. Of course, no one questions the right of the President to adopt these social habits. The White House is his castle. We only speak of it as a fact. It is not, therefore, to be wondered at that the presence of Mrs. Hayes' picture in the presidential mansion should be regarded by its present occupant with extreme distaste. His candid opinion is that it has no right to a place there, and ought to be taken away; and we venture to predict that unless it is removed, a greater insult will be offered to it inside of twelve months than it has ever yet received. It has been removed from the East Room, and is now standing upon the floor of the Green Room with its top leaning against the wall. Even in its present position it is a "standing" rebuke to the intemperance constantly being practiced around it. The ladies whom the portrait of this noble and heroic woman represents can feel assured that it will never be hung in the East Room during the present administration. If they can secure a place for it upon the wall of the room in which it is now standing, they will do all they can hope for—and more, in the judgment of your correspondent, than they will succeed in accomplishing. The time may not be yet, but it will come, when the Christian and temperance elements of the nation will rise up in their might and strike down this demon that now stalks shamelessly abroad in high places and low; when the votes of a people, inspired and impelled by the spirit of the Gospel which inculcates righteousness and temperance, shall relegate these official debauchees to the grave of oblivion, and write upon their dishonored tombs, "No resurrection forever."

May God speed the day!

W. I. McKENNEY.

The truest philosophy of prayer is learned in the deepest distress. It is then God is everything to us—the helper of the helpless.

LETTER FROM MARTHA'S VINEYARD.

Cottage City is now putting on her gala dress for the reception of her thousands of summer visitors. Great improvements have been made, especially on the Bluffs. New cottages have been built, and old ones have been altered, enlarged, improved and ornamented. Some of these are even palatial in their style and furnishing. They have not so substantial a look as those of Nahant, but are more highly ornamented and tasteful.

On the camp-ground, also, buildings have been removed, enlarged, painted and improved. But the great alteration here is in the Tabernacle grounds, which have been furnished with beautiful concrete walks, and planted with evergreen trees, shrubbery and flowers, under the superintendence of our friend, Mr. McGrath, the florist, who has displayed his best taste; while all the old tent frames, but three, have been removed. Some of our older brethren will not be able to recognize this as the very spot on which, forty years ago, they slept on the ground, ate under the blue canopy of heaven, sang, prayed, shouted, and got happy in the Lord.

The Highlands share in the general improvement. Meadow Lake has been cleaned out and enlarged; the unsightly buildings on its western shore have been removed, and the land graded and seeded down, under the superintendence of our brother, Noah Tripp, so that it no longer looks like its former self. Here the great and notable improvement here is the concrete drive, extending along the shore from the Highland House to the New York wharf, on the east side of Vineyard Haven harbor. This will make the handsomest boulevard in the United States. The spectator, standing near the lighthouse and facing north, on his right hand has the camp-ground and the Bluffs, with their spires, turrets, balconies and ornamented roofs, nestling among the trees, or hugging the shores of the sea, or the two lakes; on the left, he has the beautiful maritime village of Vineyard Haven, with its neat and cosy dwellings, extending over the "neck" to the lighthouse on West Chop, and with its spacious harbor never without a sail, and sometimes having seventy or more; in the rear he has Lagoon Heights, with its one hotel and its surrounding cottages—a spot hard to beat for its sightliness and picturesque beauty; in front is the Vineyard Sound, stretching from Gay Head to the Shoals, with the adjacent shores of the good old Cape, the right arm of the commonwealth, reaching from Wood's Holl to Wauquoit, where it touches the Indian territory of Marshpee; flecked with numerous white sails, as far as the eye can reach. With an addition lately made along the shore of Lake Anthony, this gives us a drive, extending from Cluster Village on the Edgartown road to the New York landing on the east side of the harbor.

Cottages can be had all the way from \$50 to \$500 for the season, according to size, location and furnishing. A family taking a furnished cottage and bringing their own silver, cutlery and linen, can unpack their trunks and in an hour have a steaming supper on the table, in the most homelike manner imaginable. Families of limited means, setting their own table and doing their own work, can live very cheaply.

Persons not bringing their own horses with them, can obtain teams at the livery stables for drives all over the Island at a very reasonable figure. For those who prefer the water, there are beautiful sail boats, under the care of able and skillful men, who will take them to the fishing grounds, to the adjacent shores of the Cape, to the Elizabeth Islands, or to Gay Head, that geological wonder of our globe, if they would like an all-day aquatic excursion of the most delightful character.

And now we have a new thing—at least, in form. The Martha's Vineyard Institute is putting up a large and beautiful building on the Highlands, near the landing, for the accommodation of their numerous departments of study. It will open July 17, with twenty-four branches of study, embracing languages, art, science, philosophy, history and music; commencing with Anglo-Saxon and closing with lectures on the art of teaching; with twenty-four accomplished and learned professors, experts in their several departments. The programme is awfully appetizing to intellectual gourmands. The session will last five weeks; in which study, pleasure and recuperation may be strangely combined.

We have not reached that land "where the inhabitant shall not say, 'I am sick; and where there is no death;'" we are yet a few steps short of that; but as a sanitarium for those suffering from malarial fevers and similar complaints, or for persons burdened with the sorrow of affliction, it cannot be beaten on this globe. The average of life in Suffolk County, Mass., is twenty-three years and a fraction; the average of the State does not reach thirty; but here it is forty-six years and more. The salubrity of the air cannot be exceeded; and such is the great variety of the scenery, embracing land and water, field and forest, with the unbroken thoroughfares of the town in an all-day tramp, will find the

(Remainder on page 8.)

Miscellaneous.

WESLEYAN METHODIST CONNECTION OF AMERICA.

BY REV. CYRUS PRINDLE, D. D.

III.

Foreseeing what would probably be the result of Wesleyan opposition to a union with the Methodist Protestants, and knowing that we were actually decreasing in numbers and influence, I prepared a circular, and sent it abroad among leading Wesleyans, ministers and laymen, stating facts in relation to the condition of the connection, and containing, among other things, the following:—

AN APPEAL.

Brothers! hear me. A crisis is upon us as a religious body. And there was never a time when we more needed to exercise calm reflection and sound judgment than at this critical period. Our history is one of moral heroism, that has secured the respect of co-existing religious bodies, as well as the public at large, that has seldom if ever been enjoyed in this country. But like the chieftain who comes from the battlefield crowned with all the honors that a grateful people could bestow upon him, and then clouds his fame with dishonor, revoking the laurels to marks of dispraise, so it seems to me we are in danger of doing as a people at this time. Will we pause? Will we look at facts as they exist? Will we be true to each other as Christian brothers? If we will, the blessing of God will still be upon us, and we shall wear the crown others say we have earned.

I am one of the four who retains a standing in the denomination that twenty-three years ago the present month, in an "upper room" in the capital of the Empire State, pledged themselves to God and each other to unfurl the banner of Free Methodism in this country. In the brief years that have fled since those solemn transactions, I have seen the birth, maturity, and now am seeing the decadence, of our religious body. And though I do not by any means claim dominion over your faith, still my relation to you as one of the oldest in the connection makes it not unfitting that I should be heard by you. And I adopt this method of addressing you, because I wish to speak to Wesleyan Methodists alone. Others are not interested in what I am about to say, as we are. And I think it the most fitting, all things considered, that my appeal to you should be personal rather than public.

For a time, nearly covering the entire period of my editing our religious journal, I have known the existence of despondency indulged by a considerable portion of our membership. And to counteract the weakening tendency of this feeling, many a private letter have I written to rouse up the discouraged, in the hope that there would be no fainting before we began to reap. In some instances I was partially successful, and in others I was not. The general plea has been, "Other religious bodies have become so far anti-slavery that we cannot command the public judgment in our favor; and consequently our separate denominational existence is not deemed a necessity as at first." The only argument I could employ to them was, "Let us wait until these bodies have actually come upon the platform of freedom, and the entire abrogation of the unchristian system of slavery." I foresaw that should such a state of things come to exist in the older Methodist bodies, it would be extremely difficult, if not impossible, for us to maintain our distinct existence. That time has come, and this state of things is now existing.

The distinction that formerly existed between ourselves and the older Methodist bodies is so far done away, that it is impossible to make a distinct impression upon a popular audience, at the present time, that would amount to an argument in favor of us over others. Upon the great point that gave us a denominational existence, these bodies have really come to us! By the blessing of God we are conquerors, and they admit it. And now the grave question comes home to our minds, Have we not done, as a distinct organism, what God designed we should? So many think.

But let us look at our present condition as a religious body, contrasted with other years of our existence. I am persuaded that many are laboring under very erroneous impressions upon this point. In former years we have been represented by some as 25,000 strong. And in no case, in the last fifteen years, has our membership been placed below twenty or twenty-one thousand. But from careful estimates, taking large pains to be correct, I am quite certain we cannot find 15,000 in the whole connection at this time. As near as I can now judge we would be able to enumerate about 14,000; possibly a few more. Thus you will see that if we ever had 25,000, we have diminished all of ten thousand. And yet we have had no singular casualty to produce this diminution. We have had ordinary peace among ourselves; and the membership we have as so scattered and isolated that not more than two-thirds of them, as a general rule, are available for purposes of forming churches and building up religious institutions, so essential to growth and usefulness. This you may say is a sorry picture. But it is so because it is literally true.

But take another fact still more disheartening. Not more than one appointment in ten, I judge, that are made in the Conferences, give our ministers a necessary support. The result is, men who love the cause and would rejoice to devote themselves to the work of the ministry, are compelled to work with their hands six days in the week in secular employments, and then preach on the Sabbath, and perhaps travel twenty or more miles on that day even to do

this; or as is the case with many of our best brethren, seek employment among other denominations. There are four Conferences lying contiguous to each other, and not a single charge in either of them where a minister is sustained so he can devote himself wholly to his work. And there are several others where there are but one or two places where the minister can be supplied with the necessities of life. You may not know these facts. But I know them, and see them every year, visiting the Conferences as I do. And my heart bleeds for these men of God who want to give themselves to the work of their calling. I feel sad to think of these cases.

But let us look at another fact in the series. At the present time we have an existence, where we pretend to support a pastor, but in four cities in the Union. In former years we had churches in Lowell, Boston, Providence, New York, Jersey City, Patterson, Philadelphia, Cincinnati, Albany, Troy, Fulton, Penn Yan, and very many other places that I cannot now name, that are blotted out of the list of the living; and an attempt to recuscitate is now out of the question. Numerous appointments that were formerly regarded as the best in the Conferences in which they were located, are now no more. This is true of every one of the older Conferences in the connection. And what adds weight and oppressiveness to these facts is, they are increasing in number and extent every year.

Now, to my mind, and I know I give utterance to the sentiments of a large portion of our religious body, we have left to our choice, speedy dissolution, or uniting ourselves with some other Methodist body or bodies. For I judge we can only be Methodists. We can now pursue the latter course and have a history that will be bright and honorable in all future time. We shall prove that we were true when we said we did not create another denomination except from moral necessity. We could not employ the power God had given us for the overthrow of slavery, as we were then connected. But should we persist in the attempt to maintain our denomination, when the events and indications of Providence seem so clearly to point in another direction, shall we not give mankind reason to impute to us the selfishness we have ever disavowed? And, indeed, had the older Methodist bodies occupied the ground they now do, when we became organized, could we have gone into this organization without being guilty of the sin of schism, in the Scriptural meaning of that term? I think we could not. And as yet I have to meet the first person that has distinctly dissented from this position. I have not met a single individual but admits at once that had the M. E. Church occupied the ground she now does upon the subject of slavery, and her government in 1843, there would have been no attempt at an organization of the Wesleyan Methodist Connection. And now that she has so far changed her position, it appears to me that we should refrain from any antagonistic relations to her. This is the least we can do in that direction.

Whether we should seek a union with her again, can better be answered when a distinct proposition is made by her for this purpose. With other bodies, as the Methodist Protestants and Independent Methodists, such formal propositions are made and are now under consideration. These propositions I believe to be eminently opportune and fitting. My own convictions are, that such a union can be effected and Christianity honored, and all the parties concerned be lastingly benefited. And to me the fact seems clear, that every interest presses us to make all the efforts within the scope of Christian agency to consummate this event. I confess I feel no common solicitude upon this point. We have traveled through a long night of painfully felt darkness, and God has brought us into the light, and made our enemies to be at peace with us. Let us not, unbidden, choose darkness rather than light.

Some are talking of "standing alone" and being stronger when the decimating process has been gone through with, than now. But we should all remember that standing alone is not of itself an honor to any one. There is only grandeur in this loneliness when God is with us. And He will be with us only when there is positive merit in our relation and the cause we are appointed to maintain. God will not be with us, in any special sense, to sanction our foolishness or indiscretion. And if either side of this important question act from the stimulus of self-prompts, and not to do honor to God and His cause, we shall be left to struggle in the conflict alone in more senses than one.

Upon this subject of our status as a denomination, in its bearings upon the union question, I have written and published nothing before now. Not because I have not felt interested in it, but because so many were writing upon it that the subject was exhausted long ago. In the aspects in which it was treated, and many of the readers of the *Wesleyan* were sickened with the repetition of the same things that have been given them years ago; and I feared to augment this distaste. And what I especially desired to say, could better be said to individuals than to make it so public as it must become to be inserted in the columns of the *Wesleyan*. To avoid this publicity, and at the same time to guard against the imputation of using my position as a means of publishing this article, I do this all at my own personal expense. And now, dear brethren, all I can ask of you is to weigh the facts I have presented to your consideration, and then kindly, generously make your decision, and act accordingly. C. PRINDLE.

Syracuse, N. Y., Nov., 1865.

The things that belong to men must be understood, in order that they may be loved; the things that belong to God must be loved, in order that they may be understood.—Pascal.

PROHIBITORY CONSTITUTIONAL AMENDMENT IN IOWA.

BY REV. CHAS. L. NTE.

The eyes of all the States are just now turned to Iowa, watching the contest between the liquor traffic and the people, which is to be decided at the polls on June 27. A brief summary of the history and conditions of the proposed amendment may be interesting to your readers and stimulating to the temperance workers of the old Bay State.

HISTORICAL.

As early as 1855, the great State of Iowa—measuring 200 miles from New Albany in the northeast corner to Keokuk in the southeast, thence 250 miles to Hamburg in the southwest, containing 55,000 square miles, and now some two millions inhabitants and 80,000 Methodists—passed a strict prohibitory law. But owing to political pressure, and in order to retain the "German vote" in the Republican party, a fatal concession was made. A clause was inserted in the law excepting from prohibition beer, ale, and native wine. This is the present law. Of course, under license to sell beer and wine, every kind of liquor was sold, and sold as beer and wine, thus escaping conviction.

In 1879 the dominant political party, recognizing the growing demand for prohibition in the State, at its State convention adopted as a plank in its platform the following resolution:—

"That we reaffirm the position of the Republican party heretofore expressed upon the subject of temperance and prohibition, and we hail with pleasure the beneficent work of reform clubs, and other organizations in promoting personal temperance; and in order that the entire question of prohibition may be settled in a non-partisan manner, we favor the submission to the people at a special election of a constitutional amendment, prohibiting the manufacture and sale of all intoxicating liquors, as a beverage, within this State."

Meanwhile, under the leadership of the W. C. T. U., immense petitions were sent to the Legislature, and the General Assembly of 1879-80 passed the following as a proposed amendment to the constitution:—

SECTION 26. No person shall manufacture for sale, sell, or keep for sale as a beverage, any intoxicating liquors whatever, including ale, wine and beer. The General Assembly shall, by law, prescribe regulations for the enforcement of the provisions herein contained, and shall thereby provide suitable penalties for violations of the provisions thereof.

Immediately the canvass opened, the special work being to secure the election to the succeeding legislature of members favorable to the submission of said amendment to the people. For only after passing through two successive legislatures could the people have the opportunity of ratifying the amendment. A State Temperance Association was formed, a State executive committee appointed, and provision made for a lecture bureau and county township and school district organizations, all of which were faithfully carried out. The result was, the General Assembly of 1881-2, of a vote of 35 to 11 in the Senate, and 65 to 29 in the House, voted again and finally to submit said amendment to the people, and June 27, 1882, was fixed as the date of special election.

This victory was not attained without a severe hand-to-hand contest. Every step was sharply contested by the money and influence of the liquor traffic. Every device and trick which shrewd politicians could invent, every construction which would destroy the force of the amendment that opposing lawyers could conceive, every effort which desperate men could make, united in vain to defeat the amendment; and now in a few days the people are to directly speak on this great question; and we have no doubt that in this instance the vox populi will be indeed the vox Dei.

THE ADVANTAGES OF CONSTITUTIONAL LAW.

It may not be amiss to pause here a moment to consider the superiority of constitutional amendment to statutory law. First, it is more dignified. Constitutions are made by the people; statutes by legislatures. Constitutions are the fundamental principles and agreements of mutual obligations; statutes are rules and regulations in detail. Again, it is more permanent. Constitutional amendments are seldom made, and cannot be repealed by the people; statutes may be repealed any time. Again, it takes the question wholly from politics. Democrats, Republicans and Greenbackers all unite in the canvass for the amendment, and one incidental good of the present canvass will be the partial obliteration of party lines. The question will not figure in political campaigns, for it is entirely removed from the province of legislation. Once more, constitutional law will be enforced where statutory law will not. Weak-kneed politicians can lean up against the constitution. It will not be a party measure; all are alike interested in its enforcement. These are a few of the reasons why Kansas and Iowa have put prohibition into the constitution.

THE OUTLOOK.

Just now is full of hope and indicative of a great victory. The Church is, as she ought to be, leading the way. Every Sabbath afternoon, and often through the week, meetings are held in nearly every school-house throughout the State discussing this question. The ministers of nearly all churches are speaking in its favor from pulpit and platform. Immense mass-meetings are being held in every city, and even the opposition conference a great victory for prohibition.

Of course the objections we meet are many and various. It is objected that the law is unjust, destroying property, but no property is destroyed or confiscated—only turned to a legitimate use. But even if it were, every dollar of property in the liquor traffic represents so much larceny from the property and

business of the community. There is absolutely no value received in the liquor traffic. No saloon ever conveyed any value to society, and the people know it. Then there is the old, old fallacy, "Prohibition don't prohibit." Indeed! Why, then, did the brewers of Minnesota send \$5,000, and the National Brewers' Association send \$5,000 to Iowa but a few days ago, to defeat the amendment? The very opposition of liquor men to prohibition, a blind man can see, gives the lie to the assertion that prohibition is not effective.

Then we are near enough to Kansas to get the truth of the matter. One of the largest distilleries—we think the last—la Kansas, has recently moved to Kansas City, Mo., having in Leavenworth enough liquor in their cellar to make "the whole State of Kansas drunk," as they asserted themselves, but they couldn't sell it. Instances could be repeated by the score where towns in Kansas by their prohibitory amendment, have been freed of the curse of "saloons"—the factory where new drunkards are ground out and trade has increased, property advanced, population wonderfully multiplied, as will be the case anywhere if the saloon is banished and outlawed. The pauperism of Kansas has been so depopulated by one year of prohibition that they have actually sent to New Mexico telling them to send over their prisoners and they would board them! They have not come to fill contracts for labor. It is true what Mrs. J. Ellen Foster asserted here but a few nights ago: "The man who says prohibition will not prohibit—well, something is wrong with his head or with his heart." This crisis in Iowa is the

WATERLOO OF THE LIQUOR CONTEST.

If Iowa ratifies the amendment, Minnesota, Illinois, Indiana, and other States will soon fall in line. Pretty soon the liquor traffic will be cornered in a few isolated States; then by an amendment to the Constitution of the United States, this foul fiend shall be forever outlawed and America shall be free indeed! New England Methodists, pray for Iowa in her present struggle, and go home and do likewise! It is a conceded truth that prohibition is the only effective way to meet the encroachments of the liquor traffic. It is coming to be seen that constitutional amendment is the only practical and effective way to embody prohibition in our law.

Hamburg, Iowa, May 26, 1882.

EMERSON.

BY REV. GEORGE W. NOBLE.

MR. EDITOR: The paper on Emerson, in last week's *HERALD*, by friend Atwood, M. A., attracted my attention and commanded my interest. Until I read this, I never supposed that the Concord sage was one of life precious faith with ourselves; and even now I almost suspect friend A. of the alchemist's art when he affirms this old pantheistic New England philosopher, who could not administer the sacramental supper even among the most liberal of Liberal Christians conscientiously, to be a valuable and effective Gospel minister. Our Lord teaches us that a genuine Gospel minister is born of the Spirit, introduced to and anointed for his work by the Holy Ghost, in personal sympathy with the flock, and a living illustration of the Gospel he preaches. Who ever suspected all this of Waldo Emerson?

The assertion that he "lived and died a trusting disciple, wearing the sacred epiphany," has, to me, all the novelty of a revelation. I never suspected that the old pagan robe, so carefully woven in the transcendental club-room, and so constantly worn on Brook Farm and displayed on platforms all over the land, was a priestly garment of one consecrated to the service of the only true God and of Jesus Christ whom He has sent. And until I can be persuaded that some man or woman somewhere has been led to glorify our Heavenly Father by Waldo Emerson's good works, I must think his life a failure though brilliant, and friend Atwood's paper misleading and hurtful.

The drge-like note of the closing sentence seems to me fit to be the utterance of one of nonage or of dotage. How baseless the assumption that the life and purity of American literature have received a shock in the death of one whose literary work was finished years ago! Both Whittier and Lowell are favorite authors with me, but in presence of this age, a teeming press, an influential platform, and scores of men and women in and out of the church, any one of whom is doing more in a day for the uplifting of humanity than either of the above-named authors has done for ten years by literary work. I stand amazed at this "interesting paper." Friend Atwood is apparently under the juniper; and our Lord may yet tell him of the thousands, good and true, whose lives are their hearts' best exegesis and whose tombstones will need no "epitaph" to tell the world whose they were, how they lived, or where they went, since their works will follow them, and trumpet-tongued, proclaim, "Blessed are the dead who die in the Lord." However it may be in Philadelphia, we of New England should remember that, despite counter clubs and great men's alliances, our God hath set His King upon Zion, and His throne's permanence is not contingent upon the life of any human being either in point of kind or of continuance.

May 25, 1882.

ANOTHER LETTER FROM THE CAPITAL.

Although the summer is on, and the "season" is soon to close here, Washington is as lively and gay as ever. Congress is still in session, and it is not certain when it may adjourn, as it has much work to dispose of yet. Every kind of business seems to prosper; good times have returned, and provis-

ions are again becoming cheap. The city continues to grow. Scores of palatial residences are going up, government buildings are in process of erection, and Washington Monument has grown until now it is over 200 feet. It has three years more in which to grow, when it is expected to be about 550 feet high. The shaft is to be 500 feet, and the spire—or rather pyramidal top—is to be fifty feet in height. So it is possible that the work begun in 1848 will be completed ere very long. The entire cost will be considerably over half a million.

In religious circles there is much news of interest here, whether it would be so in New England or not. A number of distinguished citizens have died, especially soldiers of high rank. What is rather noticeable, they nearly all belonged to the Episcopal church, or, at least, leaned that way. Perhaps this is to be imitated the fashion and society of England. In this city the Episcopal church flourishes as it does not in many other places. The reasons are easily seen, where style and fashion are the order of certain classes.

All the Methodist spring Conferences have been held in this latitude, and resulted in harmony generally. There was less friction than on former occasions, although all the preachers and people were far from satisfied. One member of the Baltimore Conference—Rev. S. V. Leech—has been transferred to Troy Conference, and is stationed in Albany, N. Y. Rev. Henry Baker takes his place at Havre de Grace, Md., from the New York East Conference. Comparatively few changes were made in the several Methodisms of this city—at least, none to disturb the harmony.

Rev. N. N. Baer returned to Metropolitan Church a third year. It is scarcely necessary to repeat that Metropolitan is free of debt, and is full of joy. A week of jubilee services will be held in a few months, and a great time is expected. The congregations are pretty good in some of the churches; in others they are rather small. Foundry seems to be the popular Methodist church of late. It is a fine edifice in a good location, and President Hayes and family attended there. Since they left, it has nobly held its own. It has received many accessions from other sections of the city, and in various ways has secured a good congregation. The pastor, Rev. W. F. Ward, is a fine man, gentlemanly and popular, and he is encouraged in his work.

The Tabernacle is completed and dedicated, and Rev. W. H. Hicks is the pastor. Although he was raised a Methodist, and belonged to a number of Methodist Episcopal Conferences and other denominations, he is an ultra-Congregationalist now in his views, and is leading his flock to think that way as much as he can, although they wanted to be Independent Methodists, having left Ryland Chapel over a year ago on church policy grounds.

A few years ago we were told that no city in the Union had as good church accommodations for its size as this. Since that time a number of churches have been built. A few years ago the Unitarians succeeded in building a handsome church, after an effort of forty years. Two weeks ago the Universalists commenced a new church, the first they ever attempted here. Last month the German Reformed denomination dedicated a little chapel, and a few other denominations are trying to do likewise. Only a day ago the Christians, or Disciples, to which President Garfield belonged, commenced their new church on the spot where the frame building stood. It will cost at least \$35,000. Its pastor, Rev. Frederick D. Power, is chaplain of the House of Representatives. Mr. Power is a cultured, modest, and retiring young man, and never makes any display or affects any notoriety.

Rev. Dr. W. P. Harrison, who was pastor of Mount Vernon Place M. E. Church, South, for four years, and chaplain of the House of Representatives for some time, is succeeded by Rev. Dr. S. K. Cox as pastor. Dr. Cox has been editor and owner of the *Baltimore Episcopal Methodist* for some years. Dr. Harrison was appointed to Winchester, Va., last March, and the General Conference at Nashville, Tenn., has just elected him book editor. The Methodist Episcopal Church, South, has only one church here. The various other Methodist denominations represent about thirty churches. Dr. Harrison is a member of the Baltimore Conference, Church South, but is from Georgia, having been transferred here four years ago. He will attend to some of the duties of the late Dr. Summers, who started out in the old Baltimore Conference. Bishop Alpheus W. Wilson, recently appointed to that office, has also been a member of the Baltimore Conference, M. E. Church, South. Both he and his father, Rev. Norval Wilson, belonged to the Baltimore Conference until the breaking out of the war. Rev. Dr. Samuel S. Roszell, of the Church South, died a few weeks ago in Virginia. He was a son of Rev. Stephen George Roszell. Rev. George Hildt, of the Baltimore Conference, died last March. Many of the great men of Maryland and Virginia Methodism have fallen during the past few years—such as John Baer, Thomas B. Sargent, Ezra Bussey, and many others.

Before I close I must add that we have now five "Metropolitan" churches in this city! Fourteen years ago we had none called by that name. Methodist erected the first, and now the Presbyterians, Baptists and colored people have followed the example. The African M. E. Church has a "Metropolitan" not yet completed, and the Colored M. E. Church of America called Israel Church "Metropolitan." In this last church their General Conference was held, which has just closed. Bishop Miles preached in the M. E. Church, South, a week ago. Bishop Andrews and a number of others visited and addressed this General Conference held in session. The African M. E. Church worked hard for a union with this

body of colored Methodists, but with no results. R. R.

May 24, 1882.

NOTES FROM LOS ANGELES, CAL.

Rev. E. W. Chase writes in the *California Christian Advocate*:—

"I came here an invalid from the Atlantic coast. One year of comparative rest with the dear people in the orange groves of Pasadena and Alhambra brought the return of health, when, at the Conference of 1880, I was appointed to the Fort Street Church—in some respects the heaviest charge of my ministry. We were at once brought face to face with two imperative demands—relief and extension. A debt, to meet the interest of which fifty-five dollars per month was demanded, was becoming quite oppressive. Our city was so extending its growth that the majority were being fast deprived of the Gospel, unless carried to them, and our church was the only one in condition to afford such relief. Now, the first note that sounded for our encouragement was in the rich peals of a church bell, hung in the tower, the gift of that well-known Christian gentleman of characteristic benevolence, Dr. J. P. Widney. It is a memorial to his sainted wife. The first half of the year found us relieved of the debt. The entire disbursements of the year aggregated nearly twelve thousand dollars."

"But liberality is not exclusively financial. One year ago, when at our University, three miles distant, a church organization seemed necessary, we encouraged the work, and the society has a present membership of seventy; and yet earlier in the year we devoted some of our best talent to the organization of a mission school in a southern and most populous part of the city, which is a marvel of success. Each of these localities contemplate church edifices. At the eastern and most rapidly growing section, liberal donations have recently been made for a house of worship, and plans are in daily expectation from the Church Extension Society for the immediate erection of a beautiful Gothic church for the accommodation of four hundred persons. Nor would I forget to mention the recent purchase of a fine parsonage near the church, which has been furnished by the ladies. With all this, the benevolent subscriptions are not forgotten, but have doubled in amounts."

"Now in this work of extension, what, it may be asked, is the condition of Fort Street Church? Just what always follows liberal thought. Our congregation has gradually increased until additional sittings are demanded. Our membership has increased to 434, or about 80 per cent. additional, which, with the added membership at the University Church, makes an increase of 50 per cent. to Methodism in the city. We reasonably expect that the fall Conference of 1883 will find us, instead of one church, with four houses of worship, each with pastors, and old Fort Street, the mother of all, in new and beautiful attire, and naught of her natural strength abated."

NEGLECTED LONELINESS. On this *Christian Union* remarks: "We have observed that when death occurs in a family, the friends call in numbers for a few days or weeks, but in a month or two cease their attentions. But experience proves that it is then that the loneliness becomes almost insupportable. Visiting the widow and the fatherless in their affliction does not mean attending the funeral or making a formal call, but the continued manifestation of Christian sympathy and friendship. There are many aged widows and many children in the Christian Church, who were honored in the days when the husband or father was a deacon, local preacher, or active member of the church, now left with hardly a smile or nod of recognition from pastor or people. But they must never be thought neglected, allow a feeling of bitterness to arise; for that would be adding gall to vinegar."

Our Book Table.

HENRY W. LONGFELLOW: Biography, Anecdotes, Letters, Criticism, by W. Sloane Kennedy. With Portrait and Illustrations. Cambridge, Mass.: Moses King, Octavo, 352 pp., \$1.50. Sent post-paid. This is a very interesting volume, although rather a sketch of the outer life and literary labors of the honored poet than a full biography. It is written by one who evidently had not access to the private papers and correspondence of his subject, but has been diligent and successful in gathering up the numerous memorials of the dead since his departure, and especially the incidents and characteristic anecdotes which, from time to time, have been made public and been handed by tradition from month to month. The book, although evidently hastily prepared, is written with much skill and in good taste. The criticisms that have been gathered upon the chief poems, the juvenile productions, the large selection of anecdotes, with the neat form in which it is published, will render this volume very acceptable as a popular sketch of the life and work of its subject.

In their excellent series of "American Statesmen," edited by John T. Morse, Jr., esp. Houghton, Mifflin & Co. is the *LIFE OF JOHN C. CALHOUN*. This biography follows with singular appropriateness that of John Q. Adams, published by the same house. They were the marked representatives of two opposite poles in American politics. Both were men of pronounced convictions and unflinching courage in the expression of their opinions. Calhoun was the champion of Southern aristocracy, State rights and slavery; John Quincy Adams, of the Federal government and freedom. The present work is by Dr. H. Von Holst. Little space is given to his early or home life. He does devoted to his political career, as a man and a statesman, but fairly pictures his fatal sectional bias, his determination to insure the perpetuity of the power secured to the South by slavery. He died before the consequences, which he himself clearly saw, of the struggle for slavery were so terribly realized. His persistent political teaching drove the South into the war, and destroyed slavery forever. The sketch of his Congressional life will now be read with peculiar interest in the light of succeeding events. This series of volumes promises to be as valuable, as it is popular, in supplying an important niche in American history.

From the same house we have, in the uniform edition of the works of Bret

Harte, GABRIEL CONROY. This tale makes a stout duodecimo of 497 pages. Mr. Harte's larger fictitious have been as popular as his shorter stories, but this illustrates with equal vividness the strange social life, the dramatic and often tragic incidents, the singular passions, and the rough and romantic side of early California life. This edition is very handsomely and cheaply published, at \$2.00 a volume.

Mr. Geo. H. Ellis publishes a volume of sermons by Rev. John F. W. Ware, entitled *WRESTLING AND WAITING*, 12mo., \$1.50. They are introduced with a short and appreciative preface by Rev. G. L. Chace. The volume is a memorial of the Christian and teachings of Jesus, his deityship or his mediatorial relation to human salvation, but he does not dwell on his blessed words, his resurrection from the grave, his mission to seek and save men, morally and spiritually. We can read with comfort and instruction these eloquent sentences, only hushed and thirsting at times for some deeper word and clearer portrayal of the power of his Cross to set us free from sin, wherever it is distributed. We hope our Unitarian brethren will scatter a broadcast among their people. It preaches a very different Gospel from much that is much to be read and heeded by the daily press.

From the same house we have *The Gospel of Law*, by Rev. J. F. W. Ware, upon Fundamental Church Doctrine, by S. J. Stewart. This is a very different volume from the preceding. We hope whoever purchases a copy of this will be sure to secure the other as a counter-balance to the influence of the Unitarian person to place this volume in the hands of a young, untrained mind. It is a little sensational in the direction of the Unitarianism of the radical and iconoclastic character of the Sabbath discourses. There is no exhibition of intellectual strength or of original thought about the volume. The author simply accepts the dogmas of the Unitarianism of the Unitarianism, and refers to the Old and New Testaments, as if no adequate answer had ever been made to them. He succeeds, as he thinks, in destroying the divine origin and historic reality of the Scriptures, and the supernatural character of Christ, and His life. He finishes the devil, and does away with sin and atonement, and seeks to save men by the "scientific method." We shall be pleased to learn that his success will be in the end, and vicious men and women of range in redeeming them to virtue and holiness by his peculiar gospel. Perhaps some of our contributors in that vicinity will tell us.

THE CREATION AND THE SCRIBBLE: The Revelation of God, by Gilbert C. Monell, M. D. New York: G. P. Putnam's Sons, 12mo., \$1.50. For such a Boston by Estes & Lauriat, the illustrious author left this volume in manuscript when he died. If it had not been published, society would not have been greatly the loser. The writer follows very nearly in the line of Dr. Drape in his criticisms of Church dogmas, although he is much more radical. He, in some way, lost confidence in the Sacred Record, and the foundation of his faith in revealed religion was shaken, but upon further examination he found that the dogmas of the Unitarianism, and agnosticism had no logical foundation, and became convinced that the teaching of Jesus was the proper guide of human life, and afforded the only sure hope of immortality. About everything besides this in sacred religion he gives up. He finds the church ignorant, persecuting, narrow, and fighting against science and over creeds. Outside, in all faiths and among all men, he finds a broader charity, and the promise of a heaven, which is full of half-truths, of rash generalizations, and of uncharitable judgments, with much also that is sensible and worthy of consideration.

It is a relief to turn to another class of volumes. Anson D. F. Randolph & Co., New York, publish *LIFE OF ANTONIO*, an Autobiography Sketch of Mission Life and Labors (1825-1881), by the Rev. T. E. Coan. The frontispiece is a good picture, is, however, in itself a benediction, giving the well-remembered, genial smile of the missionary apostle, by the subject himself, of his life, conversion, ministry, home call, to the mission work, and the wonderful incidents and moral miracles wrought during his life and labors in these Pacific Islands. This volume is one of the most unusual and interesting of the series of Christian literature that can be written. We heartily commend it for its interest as a fine descriptive work, with a subject worn out by often treatment, and full of inspiring religious and moral truths. It cannot be too widely circulated.

Funk & Wagnalls publish *EASTERN PROVERBS AND EPIGRAMS*, by L. Long, member of the Board of Asiatic Society. Octavo, \$1.00. This is an American republication of an English work which cost three times the price of the American edition. We noticed, and issued, the latter. A latest field has been gathered. The American edition is neatly published, although offered at so small a price.

THE ELEVATED CONSCIOUSNESS, by Andrew Barrill. From the Italian by Clara Bell. New York: William S. Gottsberger. This is quite an amusing tale, very different from the ordinary line of fiction. A small company of men, not for religious purposes, but for the sake of society, retire to a vacant monastery to live in social quiet. The entrance into their ranks of a bright young lady, in masculine garb, with her uncle, dispels their delusion, breaks up the club, and sends them all out into life again, with a fresh sense both of their opportunities and their duties. The story is well told.

Macmillan & Co. publish a fresh work of fiction from the practiced pen of Miss Charlotte M. Yonge. It is entitled, *UNKNOWN TO HISTORY: A Story of the Captivity of Mary of Scotland*. The volume is quite a faithful picture of the social and political life of England in the middle of the 16th century. Our young people are pleasantly beguiled into a somewhat familiar acquaintance with the history of these romances embodying actual events, and only substituting an imaginary line of personal adventures in connection with the real events and actors in them. The story is managed very successfully. The final tragedy is relieved with the side episodes of family life. The well-known historical characters of the period are impressively brought to them, or the progress of events, seems to be given. L. E.

The Sun

SECOND QUARTER

Sunday, June 4, 1882.

BY REV. W. W. W.

THE CHILD

I. Preliminary

1. GOLDEN TREASURES, high and holy path, a sonnet and hymn.
2. DANCE, a sonnet and hymn.
3. CONNECTION, a sonnet and hymn.
4. PARABLES, a sonnet and hymn.

II. Introduction

In their soul harmony of the by a spasm of the kingdom soon fondly believed and the dispute leaving behind jealousy. On place in Capet the cause of the they, tongue-tied. He preceded law of procedure who was amb who would obtain all, and the little child to His arms, He trace into the able to those humility. So the unpretentious that whosoever His name, and His Lord, and Him into the

Catching "In my name had met with cessantly call name, and to exercise in not" was had faith even such works among the Great T lightly spe not against discrimination.

Resuming interruption, while the gift of name, to o go unweakened the weakest deduce from would sub punishment to the de stone fasto lest any one this awful the most u gery—cu out the eye bl sacrifice or blud—foot, or eye which shou kindly the Every one with fire ing flame nally con "salt" is not lost. added, "III. E

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

WEDNESDAY, JUNE 7, 1882.

What the grist is to the mill, reading is to the mind, furnishing it with food for thought. Next to much reading, the close observation and study of men and things give fullness and stimulus to the understanding. But he who reads little and observes less, will soon find his mind like a bit of waste land, producing nothing but common-place thoughts. If he be a preacher, his sermons will then contain nothing but common-place truths, making no impression because they will be no nearer "to instruction than wind to music." None but thinkers can place common truths in that special relation to the needs of men which commands attention.

A woman in Syria who had groped her way to the Cross guided only by the light of Holy Writ, on being met by a lady missionary, said, "Jesus has often knocked at the door of my heart, and I have awaked a little, but only to go to sleep again. Now I hope that Christ has come to abide with me." How many Christians, nursed from infancy in the lap of the church, fail to reach any higher experience than this poor, half-enlightened Syrian woman! Always hoping that Christ is coming to abide with them, they are always refusing the obedient faith which is the condition of His permanent abode in any human heart. John Foster, trying to account for such experiences, said, "I suspect there is such a thing as a *romantic religion*;" by which he meant a sentimental admiration for habitual piety not sufficiently earnest to fulfill its conditions. What else can it be? Christ seeks the human heart, not as a transient, but as an abiding guest. His language to the weakest believer is, "Abide in Me. . . Continue ye in My love." Why, then, are so many compelled to confess that His presence in them is only transitory? Hear His explanation of the matter: "If ye keep My commandments ye shall abide in My love." The inference, therefore, is undeniable, that the love and practice of sin is the force which compels the Master to depart. But where "sin, the monster, bleeds and dies," there Christ abides forever.

There is something fearful in that condition of religious life which the Scriptures in many places declare to be not only a possibility, but also with some a reality, and of which the church at Laodicea stands as the abiding and warning type. It is the state of utter self-delusion, of mistaken attitude as to its relation to God and what constitutes the true spiritual life. In this state men profess to base their views and convictions of religious life upon the Holy Scriptures, and to order their course according to the teaching found there; to believe that they are accepted of God and heirs of salvation. But in all this they are totally deceived; their religious life is not after the Scripture pattern, and instead of being approved of God, they are most abhorrent in His sight; instead of being in salvation, they are in peril of His righteous indignation. It might seem to us that such a state is impossible—that the human mind is not capable of such gross error. Nevertheless, it is just this state which the Scriptures declare both a possibility and, with some, a reality.

Various causes conspire to produce a lukewarm condition in the church—the most loathsome in the sight of God. Of just such a people—those at Laodicea—the Lord said, "I would thou wert either hot or cold, but because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." What is there in this state that renders it especially displeasing to the Lord? A fair interpretation would furnish two reasons for this: First, it is the most hopeless state. This lukewarm state is more hopeless than that of absolute coldness. Having come about through self-delusion, it is more likely to become permanent than the other. He who has never been warmed at all, knows he is cold and makes no pretense to warmth. Hence when the Spirit calls him, he may become hot; he may become fervent and zealous as a Christian. But the lukewarm has been brought within reach of holy fire, and has not been heated by it into fervor; he has received just religion enough to lull his

conscience into a false security, but not enough to save his soul. So it would be more difficult to bring him into a state of salvation than one who is cold. Second, the influence of lukewarmness is much worse than that of absolute coldness; as a moral and spiritual factor it works greater harm to the kingdom of God. The cold professes only coldness; it does not pretend to be spiritually "rich and increased in goods;" so nothing of that kind is expected of it. The lukewarm says it is rich, but the world looks upon it and sees it is not; so its baseless professions are more harmful than the position of the cold. Is it too much to assert that this type of piety is too prevalent to-day? There are those now in the church who are not led away by utterly false doctrines, and yet they are not thoroughly devoted to that which is true. They are not worldlings exactly, and they are not decided Christians. They have no marked Christian character; they are not, what one has called, "out-and-out" Christians. They are listless and indifferent; the cause of their Lord does not lie near their heart. They feel little zeal for their own souls, or for the souls of others, and yet they have such a general conviction of the truth and importance of Christianity that they cannot give it up. In short, they are lukewarm; and they are repulsive, nauseous, to the Lord and Head of the Church. Their state is the most loathsome to Him; so He says, "I will spue them out of My mouth."

THE MINISTRY OF RECONCILIATION.

We had the pleasure, the other day, of listening to a fine discourse by a Unitarian clergyman. It was as nearly perfect in language, arrangement, and delivery as a pulpit address could well be. It preserved the unities, having one chief thought running through the whole discussion, and kept up the unflinching interest of the hearers by the freshness and vigor of its conception and illustration. The leading object of the sermon was to show that the hour had come for Liberal Christians to have broader views. At first their work was simply an earnest protest against the theological opinions held, especially in New England, a century ago. In the speaker's opinion there was little occasion for this now, as these opinions had been so radically modified. Now the work chiefly committed to them, as a religious body, is the solution of the doubt of the hour, the harmonizing of faith and reason, and the submission of beliefs and symbols to the "scientific method." The speaker thought, not without ample reason, that Liberal Christians were specially favorably conditioned, as they were not in bondage to traditional creeds, to enter upon this evidently predestined mission of their section of Christianity. How such a work could be done, he illustrated by referring to the confessedly eminent service of Mr. Martineau in the defense of theism.

But we have referred to this simply to remark upon one expression, which under the circumstances struck us very singularly, although it was far from being inappropriate to the discussion which preceded its utterance. In summing up the illustrations of the point to which we have alluded above, the eloquent speaker said, "To us is committed the ministry of reconciliation." We were a little startled, at first, at this use of these familiar terms for the purpose the speaker intended. He meant that their office, as Liberal Christians, was to reconcile, in some way, Genesis and geology; the apparent untruths of Scripture, with the revelations of modern science; the difficulties of our materialistic philosophies, with our moral and religious instincts; the seeming aversion of the leaders of the thought of the hour, with the "force above us tending to righteousness;" to renew the hold of the pulpit and the house of worship upon those who now utterly neglect them, and to bring men back from utter unbelief to the acceptance of rational views of God, and of duty, and of the immortal life.

When Paul used these same words in his epistle to the Corinthian Church, he had a very different idea in his mind. He did not propose to adjust any of the existing philosophical difficulties of the hour, neither did he attempt to show the rational claims of Christianity upon the thoughtful Greeks; but he simply affirmed the fact that the death of Jesus Christ for all men showed that all stood in absolute need of the salvation which He had secured, and which placed every believer under obligation to Him to live no longer for himself, but in absolute consecration to the great Master's work of human redemption. He declared that this salvation was not so much the acceptance of certain intellectual truths, but was a "new creation"—a supernatural, spiritual life, exhibiting itself, and showing its authenticity, in the marvelous change in affections and character which it wrought out. This was "the ministry of reconciliation," which God had committed to

him and all other Christian disciples—to go forth and proclaim to men that He "was in Christ reconciling the world unto Himself," and that He was ready to pardon the penitent, "not reckoning unto them their trespasses," and to make new creatures of them. This was "the ministry of reconciliation" which Paul preached everywhere, changing by it the whole face of human society, in Asia Minor, Greece, and the Roman Empire. It is this "ministry," and this alone, despite doubt and intellectual difficulty (for to the Jew in that day this was "a stumbling block, and to the Greek foolishness") which has given Christianity its present standing in the nineteenth century.

We are in sincere doubt whether this Gospel of defense and apology ever really relieved one sincere doubter of anxiety, or ever converted one soul to the Christian faith. We believe there is a place and a mission for this work. A clear, calm, honest, learned discussion of the true claims of Revelation, of a personal Creator, of Christianity as a system of faith and worship, may be of service to those who have not swerved into unbelief, but never have thoughtfully considered the sublime and solemn theme. It may serve to confirm their trust and defend them from the assaults of infidelity, but we are disposed to doubt whether a real unbeliever was ever converted by the happiest apology that has been made. The only convincing apology is the divine one which always follows obedience: "If any man will do His will he shall know of the doctrine." It is the supernatural work upon the heart and life, revealing the power and the presence of God, that both takes away unbelief and inspires a man to high, and holy, and persistent services for his fellow-men.

Think of the hopelessness of taking such "a ministry of reconciliation" as we have referred to, among the ignorant and vicious masses of our city, or into a pagan and idolatrous country. The successors of Paul have been in just such places. They have not opened their commissions by relieving the Gospel they preached from all rational doubts in the minds of their hearers. They simply offered Christ as a Saviour pardoning sin, reconciling man to God, and bestowing power to live pure and true lives, and pressed upon them the test of the experiment. How has the wilderness been made to blossom like the rose under such a ministry! It is just as necessary now, and in Boston, and in her most cultured circles, as in Corinth, Athens and Rome. You may educate and cultivate men by poor parishes. So they remained quiet, and sent the message to the Vatican, "What shall we do?" To their surprise they were told to temporize and make the most and the best of the situation; in short, to make the appearance of peace. Therefore the bishops now say: "The law is a goddess one, but we advise parents to submit, and not take their children out of the public schools, and we advise the 'brothers' now teaching not to resign their office. For the law forbids religious instruction in school hours, but it does not prevent you from teaching the children in religious matters before the legal commencement of the school, or after its legal close. Therefore stay, await the result, and if you are interfered with, then we can adopt other measures."

*New Version.

THE NEW SCHOOL LAW IN FRANCE.

The school question has for some time been a burning one in France. All European nations are accepting the axiom that those who have the schools have the people and the coming generations. No wonder, then, that the French nation should be stirred to its depths at the present moment, since it has so recently passed from an absolute monarchy to a republic with a preponderant power in the clergy, and is now struggling between a moderate and radical democracy.

After a long and bitter conflict, the nation has obtained a school law which it is about to put into practice as it best can. It has decided on compulsion; to renew the hold of the pulpit and the house of worship upon those who now utterly neglect them, and to bring men back from utter unbelief to the acceptance of rational views of God, and of duty, and of the immortal life.

When Paul used these same words in his epistle to the Corinthian Church, he had a very different idea in his mind. He did not propose to adjust any of the existing philosophical difficulties of the hour, neither did he attempt to show the rational claims of Christianity upon the thoughtful Greeks; but he simply affirmed the fact that the death of Jesus Christ for all men showed that all stood in absolute need of the salvation which He had secured, and which placed every believer under obligation to Him to live no longer for himself, but in absolute consecration to the great Master's work of human redemption. He declared that this salvation was not so much the acceptance of certain intellectual truths, but was a "new creation"—a supernatural, spiritual life, exhibiting itself, and showing its authenticity, in the marvelous change in affections and character which it wrought out. This was "the ministry of reconciliation," which God had committed to

helped the downfall of Gambetta and his entire ministry. The present minister, Ferry, would simply make the schools neutral so far as the State is concerned, and permit religious teaching privately, according to the will of the parents.

The great question now is, Will he be able to do this in presence of these facts? To effect it, he must displace 32,000 clerical teachers by secular ones—a work which will require years, as the secular teachers are not to be had, and must be created. There is still another point of trouble: A clerical teacher works for 500 francs a year; a secular teacher must have 2,000, in order to live. This is a financial object of prime importance. Thus the ministry and chambers mutually agreed to have the schools compulsory and secular in their teaching, but not irreligious. They would retain all the teachers—the clerical if they will—and grant Thursday as a free day to be devoted to religious instruction under the control and responsibility of the communities and sects of the locality. That no one may evade this law by private instruction, all the children thus taught are to have an annual State examination, and those who are not brought on as far as in the public schools are to be compelled to visit these.

It was thought in this way that all difficulties would be solved, and perhaps they may be; but the dangerous fact remains, that 32,000 teachers may be in these schools who do not enter into the spirit of them. It was thus a matter of great interest to know how the Catholic Church would treat the situation. The Jesuit organs, like *Veuillot's Univers*, made a fearful outcry at first, of which every third word was sacrilege! It demanded a rising of the whole Catholic population, and a resignation of their places from all the clerical teachers connected with the various orders. Then it would found free Catholic schools in all parts of France to compete with and take the children from the State schools.

But during this excitement the Minister of Instruction uttered quieting words, declaring it to be his intention to interfere with no religion, Catholic, Protestant or Jewish, but simply not to have them taught by State teachers in the schools. This brought the French episcopate to the sober second thought. They saw only their 12,000 schools, already in existence, to compete with the 61,000 of the State; and to make effective opposition, they would need 50,000 more. That would cost more money than could be easily gathered from poor parishes. So they remained quiet, and sent the message to the Vatican, "What shall we do?" To their surprise they were told to temporize and make the most and the best of the situation; in short, to make the appearance of peace. Therefore the bishops now say: "The law is a goddess one, but we advise parents to submit, and not take their children out of the public schools, and we advise the 'brothers' now teaching not to resign their office. For the law forbids religious instruction in school hours, but it does not prevent you from teaching the children in religious matters before the legal commencement of the school, or after its legal close. Therefore stay, await the result, and if you are interfered with, then we can adopt other measures."

In acknowledgment of this position of things, the French episcopate bids Catholic pastors and laymen accept the situation, and endeavor to obtain an election in all the local school boards, with the wise and judicious intent to obtain and hold a controlling influence in case it shall be upheld, and the provisions of it put into force with severity and exactitude. But with a view of having a sail out to the windward, they still intend to increase the Catholic free schools where they can, and Paris has been chosen for this experiment. In this city there are now 134 free city schools. Against these the clergy have, in the last four years, established 126 Catholic free schools, and affirm that the pupils in them number quite as many as in the city schools.

The position of the Protestant clergy of France towards this new law is frank and loyal. They do not enjoy the secular character of the schools as much as they would those in which there might be denominational teaching; but in them their children will not be forced to submit to the demands of those who would make them conform to the rites of the Catholic faith. The greater part of the Protestants are, therefore, in favor of the law, and Pressensé defends it with a certain warmth. They see in it a parity of confessional creed which has never been afforded before, and will take measures to have their own children taught in their own faith by religious teachers of their own choice. If these schools are now carefully managed, so that no positive irreligion is taught, and no prejudice thus stirred up

against them, the system may prove an eminent success. But the clerical forces remain in them with the intent to bend them to their purposes as far as possible, and will doubtless ever be on the watch for favorable opportunities. They will consequently be the arena of many conflicts, open or concealed, for a long time to come.

Editorial Items.

We think there is hardly on record the recital of such an incident at a Commencement service as the one which occurred last Tuesday at the graduation of the senior class of the Institute of Technology at Huntington Hall. Just as the public exercises of the class were completed, President Francis A. Walker called upon the venerable ex-President William B. Rogers, LL. D., who was sitting near him on the platform, to address the young men, introducing him in a few very happy complimentary remarks. Dr. Rogers, evidently much moved by the kind words of his successor in office, was just entering upon his address, in his accustomed precise and happy manner, when, bowing his head for a moment, with his handkerchief to his face, he suddenly rose, stretched up his arms and fell heavily upon the floor. Removed to the adjoining class-room, his death soon followed. He fell at his loved post, in the midst of his labors and honors. Dr. Rogers has been well known as a profound scholar in natural science. The school of Technology is his monument. His fame is bounded only by the civilized world. He was born in Philadelphia in 1805. He succeeded his father as professor of natural philosophy and chemistry in the University of Virginia in 1827; himself a graduate of William and Mary College. He has been a writer in the leading scientific journals, has been elected a member of home and foreign scientific associations, and honored wherever known as an accomplished scholar, lecturer and writer in the sciences. Dr. Rogers came to Boston in 1853 and became interested in the establishment of our very successful polytechnic school, of which he has been the president and most earnest supporter in securing substantial endowments for it. His death is a serious loss. He has, however, accomplished high service in his day and generation, and dies universally respected in the midst of his usefulness.

A conspicuous name in European annals passed away from among the living on Friday, the 26th inst. In his beloved island home of Capri, at the ripe age of 75, Gen. Giuseppe Garibaldi breathed his last. The hero of a hundred fights, he escaped from them all—uncatched indeed—and closed his eventful career as peacefully as though the perils of the deadly field could never fatally touch. To him, pre-eminently, Italy is indebted for independence and unity, and his name will be forever associated with the leadership of the movements and struggles which lifted the peninsula from its wretched debasement of a collection of petty states and dukedoms to its present coherent and respectable position in the sisterhood of kingdoms.

We have not space for more than the briefest outline of his full and romantic life. His birth in Nice, July 4, 1807; his early adventures as a sailor; his identification with the young Italian movement in 1833 and 1834, and consequent exile; his South American experiences in the war between Brazil and Uruguay, in which he espoused the cause of the latter; his marriage to "Anita," who, fully as brave as himself, shared all his dangers by sea and land until her death in 1849; his brilliant defense of Rome in 1849 against the French; his retirement to this country in 1850; his brilliant successes in 1859 against the Austrians at the head of his famous *Cacciatori delle Alpi* ("Hunters of the Alps"); his extraordinary expedition against the kingdom of the Two Sicilies, resulting in the cession of these important provinces to the dominions of King Victor Emmanuel; his unfortunate crusade in 1862 to "liberate" Venice and Rome; the ovation which he enjoyed on his visit to England in 1864, and his return to Capri in the yacht of the Duke of Sutherland as the guest of the latter; his strong sympathy with the Union side in our own unhappy struggle; his sturdy fights with the Austrians in 1866; his disastrous invasion of the States of the Church in 1867, and imprisonment; his assistance of the French in their war with the Prussians; the extraordinary welcome accorded to him seven years ago when he visited Rome, the capital of united Italy; the pension of 100,000 lire granted him by the Italian Parliament—these are the salient points in a life which, when fully written, will read more like a romance than sober history.

Garibaldi belonged to those fervent, courageous, disinterested spirits who have fought for great principles, careless of what they might personally make by it. He loved the unity of his country so well that he unsheathed his sword even against the King's command, and the House of Savoy owes its present extended rule to the fact that Garibaldi was a better patriot than subject. His character was not without its faults—serious ones, too; his domestic life was far from pure; but for true love of freedom and of country, for unselfish loyalty to principle, for a courage which no danger could daunt, for splendid successes in a noble cause, his name will go down among the heroes whom the world will crown with illustrious honors.

The Massachusetts Total Abstinence Society held an interesting anniversary on Friday in Wesleyan Hall. Rev. L. B. Bates conducted a social religious service as preliminary. Gov. Long presided and made a sensible and excellent

speech. He took hopeful views of the progress of the reform, although the Legislature, just adjourned, had not granted all that earnest temperance men sought at their hands. He looked with much expectation of good service to the combination just formed among leading men of the city, not all radical indeed in their views on temperance, but all ready to unite in securing the execution of the laws of the State in reference to liquor selling.

The speaking was interspersed with rousing, characteristic songs by the Hutchinsons. Ex-Mayor Fitz of Chelsea made a very grateful and impressive address, particularly showing that the reform was chiefly hindered by moderate drinkers, and that the great army of drunkards was constantly recruited from their ranks. Dr. Reuben Greene made an instructive speech upon the need of universal temperance—physical, intellectual and moral. Mrs. Livermore spoke with her usual power and grace. Rev. Dr. Chickering, Judge Park of Newton, Dr. Gordon and others gave short addresses.

The Salvation Army, under its remarkable leaders, Mr. and Mrs. Booth, opened their immense new building, in Clapham, London, a short time since; the hall being capable of seating four or five thousand persons. The services were attended with remarkable enthusiasm. Nearly all the debt upon the property was met during the exercises. It is to be largely devoted to a training school for the "raw recruits" of the Army. It is really wonderful to note the sustained success of this singular movement. Much, doubtless, is due to the extraordinary organizing power of the Booths, and to their unselfish consecration to the work. The English Bishops, at a late convocation in Canterbury, spoke in appreciative recognition of the wonderful work they are accomplishing among the most desperate classes of the larger cities of England, and expressed a readiness to proffer some practical sanction of it and its converts, if desired on the part of those now guiding its movements. There are such marked differences between the floating masses in English streets and in ours, that we can readily account for the failure of the same militant and eccentric modes to awaken equal interest in our country. It would hardly be possible to control the crowd at a great service with us, where, when the leader requested "a volley to be fired," a whirlwind of hallooings, a peal from a score of drums, and a blast from trombones and trumpets would respond. But the English Bishops bore free testimony to the manifest change wrought by the Army among the most wretched of their municipal populations, and to the evident sincerity and Christian deportment of the officers in this peculiar "Army."

The Unitarian body was well represented at their Music Hall Festival, Thursday evening last, in numbers, social standing, weight of character and fine speaking. Judge Lowell presided, and Robert S. Rantoul, esq., Rev. Francis Tiffany, Dr. O. W. Holmes and a number of others made happy after-dinner speeches on the occasion. This was purely a family gathering, and the speakers were full of comfortable congratulations, not so much over the progress in statistics of the denomination as of its success, in the speakers' estimation, in liberalizing the other churches. Happy will it be, if as a proper return for such a work (if it has indeed been done), the orthodox churches, on their part, can spiritualize and save the Unitarian body from lapsing into Free Religionism!

The complications in Egypt are very serious. Arabi Pasha, at the head of the army, and secretly supported by the Sultan of Turkey, although the latter openly affects to be in harmony with the representatives of the European powers in sustaining the Khedive, has determined to depose the latter and raise a brother of the Khedive to the head of the Egyptian government. Foreigners are thrown into anxiety by the revolutionary condition of affairs, and many have hastened to leave Egypt with their families. An English and French fleet and an American armed vessel are at Alexandria to interpose their moral aid for the support of the government, and to succor the foreign population in case of a consummated revolution, if necessary. Whether the European powers will interpose with armed force upon the land remains to be seen. England and France alone are acting in harmony and with a definite purpose, although the other European powers are considering the expediency of moving in co-operation with them.

BRIEF MENTION.

The last accounts from Bishop Foss are a little more encouraging, although he is still in a critical condition.

A. Williams & Co. are about to publish a life of Thaddeus Stevens, the great American Commoner. It is written by E. B. Callender, esq., of the Massachusetts Bar.

Porter & Coates announce the early publication of an interesting work upon northern Europe entitled, "Three in Norway," by two of them. The British press speaks of it in the highest terms.

The Young Men's Christian Union had a very full and interesting anniversary at Music Hall, last Wednesday evening. The speaking was by Gov. Long, Rev. Dr. Courtney, Dr. O. W. Holmes and Rev. Mr. Gifford.

Luther L. Holden, 5 State Street, sends out a finely illustrated railroad guide to the White and Franconia Mountain district, with many excellent illustrations of scenery, and of the chief hotels and boarding houses among the heights and adjoining towns.

Bishop Peck has very severe tests of his patience and piety. Just able to be at the Bishops' meeting in Detroit, in stepping into a carriage, he fell over a stone and sprained, or dislocated, his shoulder, badly bruising him-

self. Our sympathies are with him in his sufferings; and we trust he will soon be recovered to his usual strength and health.

We are indebted to Rev. J. E. C. Sawyer for a copy of the Troy Conference Semennial Minutes. It is a stout document, a full necrology and table of names of all the members, dates of entrance, removals and obituaries of the Conference.

We have received a neat circular, in Spanish, setting forth the call and object of the Children's Sunday in Mexico. We doubt not many happy hymns in this sonorous language will go winging their way to heaven from the lips of children among our "next-door neighbors."

The East Tennessee Wesleyan University conferred the degree of Doctor of Divinity, at the late Commencement, upon Rev. J. Emory Round, A. M., president of Centenary Biblical Institute, Baltimore, Md., and a William Rånnyon, presiding elder in Cincinnati Conference.

Dr. Mallaliou delivers the Commencement oration at the Clafin University, Orangeburg, S. C., June 6, and a Declaration of Atlanta, June 13. He preaches a Barrenness sermon before the high school at Southwick, Mass., June 28, which makes a pretty busy month for the new presiding elder, with all his regular duties.

Miss Ada L. Howard, the first president of Wellesley College, who resigned her place some time since, on account of her health, has so far recovered as to feel able to accept the appointment of lady principal of the Foster Young Ladies' Seminary, at Clinton Springs. We congratulate the institution upon their happy choice of an experienced and accomplished lady.

The *Art Amateur* for June has nine supplemental designs, and two full pages of illustrations from the Paris Salon, 1882. The editorial is "The American Artists' Supplementary Exhibitions." The other departments are, as usual, well filled with illustrated miscellany and well-written papers on various forms of decorative art. *Monogram Marks*, 23 Union Square, New York city, is editor and publisher.

On Thursday evening, June 1, Rev. Joseph Cummings, D. D., LL. D., president of the Northwestern University, Evanston, Ill., was tendered an elaborate reception at the residence of Mr. and Mrs. O. H. Horton in Chicago.

No. 6 of the valuable educational tract, issued by the Bureau of Education at Washington, is an instructive paper of Dr. A. W. Calhoun, of the Medical College, Atlanta, Ga., read before the National Education Association, on "The Effect of Student Life on the Eye sight." The subject is treated both elaborately and practically, and is sufficiently illustrated to make the discussion clear. The Bureau also sends out an interesting circular, giving the educational statistics of some sixty countries, tabulated in connection with those of our own country.

The Congressional Year Book, with many pages of advertisements, makes a stout, handsomely published octavo of 266 pages. There has been a net gain in the denomination, during the year, of 39 churches, a loss of 2,685 in membership, a gain of 2,785 Sunday-school scholars, a net increase in legitimate contributions of \$194,833.92, and a net decrease in home expenditures of \$59,636.01. These decreases are accounted for rather on the score of care in gathering and sifting statistics, as compared with the previous year, than in a decline of piety or charity.

A. D. F. Randolph & Co. publish a very neat little manual for pastors, especially adapted to Presbyterian churches, but in most respects equally serviceable to all. It is entitled, "The Minister's Hand-Book," and contains forms of baptisms, marriages, etc., and appropriate Scriptures for funerals and for the sick-room. The latter are very appropriate and useful.

The semi-centennial sermon delivered by Dr. E. Wentworth before the Troy Conference, at its late session, and which has been so favorably noticed by the press and the correspondent of our paper, has been nearly published and can be obtained at the office of *The Times*, Troy, for 20 cents. It is a peculiarly happy and interesting historical picture of the ecclesiastical and social contrasts at the opening and close of the last half century, especially in Methodist circles. It is very lively and instructive reading.

Congress has lost a week in obstructive debate over contested elections at the South. The slightest reasonable ground to stand upon, the consideration of the reports of the committee on elections, showing unquestionable frauds, were resisted by dilatory motions until the opposition was overpowered, after acts of disgraceful violence, by the excellent management of the leaders of the dominant party in the House of Representatives. Three illegally seated representatives have been obliged to yield their claims to the voters. This will produce a profound impression at the South in favor of an honest suffrage.

The St. Paul secular papers, following the example of the press in Cincinnati, report fully the services and sermons of Mr. Harrison in the remarkable meetings which he is holding in Jackson Street M. E. Church of that city. The house is constantly crowded. The most solemn impression seems to rest upon the audience. Mr. Harrison's short discourses are spoken of as very effective. The altar is filled at every service, and many remarkable conversions have already occurred. Up to a week ago, two hundred persons had expressed a desire to become Christian disciples, and the entire city seemed to be moved by the awakening power of the revival.

We are indebted to Mr. E. Sands, of the White Mountain agent at Fabry's, N. H., of the Eastern Railroad, for a copy of the summer routes and time tables on this road, with six or eight fine maps. Whether Mr. Sands is on the sea shore, or Mr. Washington in the country, is to be the objective point for summer rest and recreation, this beautiful and handy manual, elegantly printed by Rand, Avery & Co., will give all necessary information as to the best way of reaching the destination.

The Woman's Christian Temperance Union send to all our public school teachers and officers two very important tracts. One is entitled, "What Medical Men Say of Tobacco"—clear, strong, convincing and startling; and "Should it not be Stigmatized?" by Rev. Edward A. Rand, upon the nature and effects of stimulants and narcotics. We trust these excellent documents will prove effective.

Mr. W. I. Marshall, of Fitchburg, whose illustrated lectures upon the Yellowstone country have been listened to with so much pleasure, takes a second company for the "National Park" this summer, starting July 24. It will take about forty days for the round trip, and will cost \$280. It affords a rare opportunity to see some of the most unique and sublime scenery in the country, under the direction of an intelligent expert. Mr. Marshall will be happy to respond to all inquiries as to the details of the trip.

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MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Memorial Services.—Prof. A. S. Roe delivered the address at Worcester, May 30, Rev. W. W. Colburn at Berlin, Col. Russell H. Conwell at Lancaster, and Rev. P. C. Sloper at Oxford. Rev. W. H. Marble delivered a short address at Hubbardston, and Rev. A. Sanderson another at Warren. Rev. H. W. Bolton was chaplain at Boston, and Rev. J. M. Avano at Southbridge. Rev. C. S. Rogers, D. D., assisted at Worcester, Rev. N. B. Fisk at Ashburnham, Rev. W. A. Braman at Charlton, Rev. L. White at Lunenburg, and Rev. W. S. Jagger at Shrewsbury.

East Boston, Meridian Street.—Rev. L. B. Bates repeated his sermon last Sunday, by request, the Chelsea Post being also present.

Charlestown, Trinity.—Three were received in full last Sunday and seven on probation.

Somerville, Broadway.—The dedication of the new church will take place Thursday, June 22, at 2 p. m. Bishop R. S. Foster, LL. D., will preach the sermon. There will also be preaching in the evening and a dedication supper between the services.

Somerville, Union Square.—Rev. N. G. Cheney has been warmly welcomed on his return from several years' excellent service in India. He is in robust health and is making head-quarters with Rev. W. C. High. He has had several calls for ministerial service, and it is hoped he may decide to serve Lafayette Street Church, Salem.

Lynn, South Street.—The very excellent lectures upon the New Version which Rev. A. A. Wright delivered in Wesleyan Hall with so much acceptance, have called out unusual praise at Drew Theological Seminary, Ohio Wesleyan University, and at Chicago. He will lecture at Chautauqua in August, and later in one of the principal churches in Chicago.

Wakefield.—A brilliant wedding was solemnized at the residence of Rev. J. W. Lee between his daughter, Miss Nellie L., and Mr. Fred L. Waterman of Charlestown. Rev. E. A. Manning, assisted by the bride's father, officiated. The friends, presents and good wishes were many.

Rockport.—Rev. John Capen with his usual zeal is hard at work striving to remove the debt on his church. He will canvass his own society and the territory assigned him by the Church Ad. Society. Rev. John Peterson kindly consents to supply his pulpit momentarily when he is compelled to be absent.

Lovell, Central Church.—The sermon preached by the pastor before the G. A. R. Posts, May 28, was printed by request in the *Lovell Courier*. It was very kindly received, as it deserved.

Warren.—Brother C. C. Warren died, May 28, after long suffering from cancer in his head. He was for years a prominent farmer and Methodist. Four hours later his grandson, Elliott Taylor, followed him from effect of pulmonary disease.

Greenfield.—A new parsonage has been decided upon and already commenced. T. N. Austin is the builder.

Chicopee Falls.—A precious revival interest prevails. Sixteen have been at the altar earnestly seeking salvation. The work is deepening and widening.

Everett.—Six thousand dollars of the \$8,000 debt were subscribed on Sunday, on condition that the other \$2,000 be raised, although the congregation was small, owing to a heavy rain-fall at the time of each service. Except \$100, these subscriptions were all in the society. The pastor was assisted by Rev. D. W. Couch.

Gardner.—Ten were received in full last Sunday, two on probation, and six were baptized.

Winchester.—Three were baptized last Sunday, two were received from probation, two by letter, and two on probation.

Neponset.—On the last day of the late session of the N. E. Conference, a little girl was born in the parsonage of the Appleton Church. The ladies' society of the church gave the little one a donation of money, and the parents, in appreciation of the same, have named her "Appleton" for the church.

Frammingham.—Dr. Mallieau spent Friday evening, June 2, with the church at South Frammingham, preaching an excellent sermon, and by his genial way doing much to cheer the church and quarterly conference.

Auburndale.—Mrs. Caswell on "Methods of Charity," and Mrs. William McDonald on "Missions in India," are the recent "Sunday afternoon talks" to Lasell Seminary girls.

MAINE.

Nevery.—Rev. A. H. Witham has been appointed in charge of Nevery, Upton, Erroll and Megalloway, with residence and post-office address at Nevery, Me.

Dr. Stone preached the Memorial sermon last Sabbath at Farmington. A large delegation of the G. A. R. were present. The church was decorated for the occasion, and the sermon was much enjoyed by the large congregation.

Rev. D. Church delivered the oration on Memorial day at Mechanic Falls, which the local correspondent characterized as the best one ever delivered in that place. Bro. C. is appreciated and is doing a good work on his charge.

Rev. H. Chase received a hearty welcome back to West Baldwin after an absence of several years. His reception was a generous "pounding," arranged by the ladies. Both at Hiram and Baldwin the people are taking courage, and hope for unusual prosperity.

By request, Rev. G. F. Cobb delivered the Memorial sermon at Winthrop last Sabbath before a large audience.

Memorial day was a great day at Auburn. The beautiful granite monument erected by the city in honor of our patriot dead was dedicated by the auspices of the Burnside Post, G. A. R., of which Rev. T. Tyrie is commander. The oration was given by Gen. O. O. Howard, and was replete with piety, patriotism, and eloquence. Senator Frye followed the oration with a five-minute speech of rare beauty and eloquence. Gov. Plaisted gave an address in the evening.

The new Methodist chapel at Cumberland, E. W. Hutchinson, pastor, is up, boarded and shingled. It is 40x28, 16 feet posted, with a small vestibule and tower. By mistake in the notice of repairs at Falmouth, it was stated to cost \$200. It should have been \$700. Well done for such a small society!

Rev. Bro. Williams has reached Portland and commenced work at Pine Street. The church is delighted with him and promises him a cordial support.

RHODE ISLAND.

The evening service of the day of reopening at Centerville was one of great interest. Rev. A. A. Wright, of Lynn, gave a lecture on "The Old Bible, or the New Bible—Which?" The golden opinions which the lecturer won from the delivery of this address in Boston and in the West excited the interest of the people and called out the largest audience which has been seen in the church for years. The speaker was full of his subject, and from beginning to end held the hearers, old and young, in his firm grasp. The lecture was scholarly, conversational, and highly instructive. It would be a means of grace as well as of information for every church to hear this lecture.

At a recent session of the quarterly conference of the Haven M. E. Church, of East Providence, there was an earnest discussion in reference to building their church this year. The members of the conference seemed to feel that the time has now come when they should move forward with this work. Dr. Talbot encouraged them to proceed, and stated at the same time that there are several of our churches in Providence and vicinity that are anticipating doing the same thing this year. Such a church as they are able to build would give a character and influence to East Providence Methodism which it has never yet had. The organized church must also have the church edifice in order to secure the highest success.

The Asbury M. E. Church of Providence (Rev. H. B. Cady, pastor) is doing an excellent work in the north part of the city. The church is altogether too small for the audiences that now attend, to say nothing of the many who are compelled to go to other churches who would worship at the Asbury if they could by any means get a seat. Not many of our churches are embarrassed by this kind of prosperity. The Sunday-school is large and flourishing. They are all looking forward to the time when a new church shall stand on their new lot, and they can say to the people, "Come."

Much sympathy is expressed for Rev. Mark Trafton in his great bereavement—the death of his esteemed wife—by the many who know her well in this vicinity in former years. The resolutions adopted by the Methodist Social Union in Providence well express that feeling.

X. Y. Z.

Mrs. J. K. Barney, of Providence, is president of the Rhode Island Woman's Temperance Union. The annual meeting of the society was held Friday, May 26, in the Broad Street Christian church. There was a large audience. A very pleasant surprise occurred soon after the opening of the morning session, when Mrs. Jennie Allen, of Woonsocket, stepped forward and unveiled a portrait in crayon, in a handsome gilt frame, of the president, Mrs. Barney. The portrait was executed by Mrs. Dr. Morrison, and will hang in the room of the Union, a constant inspiration to its members.

The Ladies' Social Circle of Trinity Church had a very enjoyable entertainment, May 25. Mrs. E. J. Carpenter, of Pawtucket, the popular elocutionist, charmed the audience with her readings.

The annual conference of the Rhode Island Free Baptists was held in the Greenfield Street F. B. Church, Providence, May 23-25.

Rev. G. A. Morse, of Pawtucket, took a severe cold during the session of conference, from which he has not recovered. This has brought on a heart difficulty, which has prevented him from preaching for two Sundays, and also from going out except in the yard a few times. It is the opinion of some of his brethren in that vicinity that he is overworking, and a halt for a season, at least, would be a gain in the future.

A large congregation assembled in the Methodist Church, Warren, Wednesday afternoon, May 24, to attend the funeral services of Mr. Geo. Parker and his daughter, Mrs. Chase. It is a very unusual thing to see two hearse in one funeral procession, as on this occasion.

THE WHITE MOUNTAIN MINISTERIAL ASSOCIATION will hold its next session at Lisbon, N. H., commencing June 20, at 10 o'clock. Preaching, Tuesday evening, G. M. Curt. Wednesday evening, by W. E. Bennett. ESSAYS: Office and Work of Holy Spirit, Dr. J. Smith and J. H. Bennett in the Condition of salvation under the Old and New Dispensations, D. C. Knowles and J. H. Bennett. Desecration, J. Cairns and J. Hayes. Cause and Cure of Non-attendance at Church-meetings, J. Crowley and C. E. Rodgers. A Children's Meeting, Tuesday, at 7 p. m., to be addressed by C. M. Dismore, A. F. Baxter, Wednesday, at 2 p. m., a meeting in the interest of the W. F. M. Society, to be addressed by Mrs. R. D. J. Smith. EXERCISES: John 12: 27-40, P. Heath; Heb. 6: 17, N. A. Russell; 1 Peter 1: 8-25, S. J. Robinson.

SKETCHES OF SERMONS: Dismore, Baxter, Fowler, Buffum, Brooks, Pitts, Prescott, M. T. GILLEY, J. C. GARDNER, J. Com.

THE DOVER DISTRICT MINISTERIAL ASSOCIATION will meet at Sam. Pleasant Street, June 28 and 29. The Committee suggest that the program be as follows:— Preaching, Tuesday evening, by J. E. Robins; Wednesday evening, by G. J. McLaughlin. Thursday morning, report from the brethren of personal experience and state of the churches. The brethren are requested to select their own themes, and are earnestly invited to come well prepared, and devoutly praying that the program may be made a great blessing to the brethren and the church with whom we meet. (The program will appear next week; it came too late for this number of the paper.)

CHAIRMAN, A. D. FARRIEL, Rec. Sec'y.

TRUSTEES OF EAST MAINE CONFERENCE SEMINARY.—The annual meeting of the Trustees of the East Maine Conference Seminary will be held in the office of the Seminary boarding house, Tuesday, June 20, to commence at 10 a. m. CHAS. A. PLUMER, Sec'y of Trustees.

CAPE COD PREACHERS MEETING—A NEW DEPARTURE.—The next meeting of this body will be held in Franklin Hall, at Buzzard's Bay, Tuesday, June 20, at 8:30 a. m. (The programme will appear next week; it came too late for this number of the paper.)

NOTICE.—The Annual Meeting of the East Maine Conference Seminary will be held at the Seminary, on its grounds, Tuesday, June 20, at 1 p. m. F. A. WING, Sec.

Fayette, Me., May 24, 1882.

NORTH BOSTON DISTRICT.—The District Stewards' Meeting will be held in the Wesleyan Building, Committee Room, 25 Bromfield Street, Boston, Tuesday, June 12, at 11 a. m. D. DORCHESTER, P. E.

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with certain of his brethren, for a two-weeks' fishing excursion in Maine.

Rev. S. C. Keeler, pastor of the Sunapee M. E. Church, will deliver the address of welcome to the National Division of the Sons of Temperance, which will meet in Concord, N. H.

Rev. James Thurston of Dover, has had an attack of pneumonia, but is now recovering. He was some days quite sick. He hopes to be able to supply the pulpit at Fremont, June 1.

Special revival meetings have lately been held in Grantha conducted by Mr. Allen Folger, assisted by Deacon Brown, the Bible-age. Some forty were forward for prayer one Sunday evening.

The year's work up well with the M. E. Church at Epping. The new pastor, Rev. Fred E. Whi, is making a fine impression, and the people are operating with him zealously. Meetings are well attended, and some are seeking Christ.

Rev. M. V. B. Knox, Lebanon, has been quite sick, but is now convalescent. He was kept from his lot one Sabbath, when his place was filled by Prof. Parker, of Hanover. I was hoping to be in Boston, June 5-7 to be examined in the post-graduate course of Boston University.

The 50th birthday of Rev. J. W. Adams, of Newport, was celebrated by some of his parishioners who surprised him with a visit and gift expressive of their esteem. A very elegant easy-chair was one of the presents. Mrs. Adams was also remembered with a purse of money.

Rev. A. R. Lunt is having success as pastor of the Asbury M. E. Church. Quite a religious interest now in progress. At a meeting recently held in a district known as Towditch, ten persons rose for prayers. General revival all over the charge confidently prayed and looked for.

H.

Father Emerson, of Wt. Thompson, was stricken down with apoplexy, May 12, and died the 15th. He was buried on the 17th. Bros. Lovy, Brewster, James, Blood and others were present at the funeral. He was universally loved in the community where he had lived so long. He was a good man. The church at West Thompson will miss him very much.

The church at East Vostock has come into possession of a very fine parsonage—the gift of a law-house name we have not learned.

Bro. A. B. Besse is novisor of the church at Eastford.

At Haddam Neck, Bro. F. Elliott, of Wesleyan, is supplying at South Glastonbury. Rev. Mr. Maughlin has entered upon his work.

One of the most difficult problems before our church in these parts is the supply of feeble churches. Many of them cannot give a pastor a comfortable support, and yet they are unwilling to be united to a neighboring parish.

At Putnam Brook, Tregis has begun his work auspiciously. They have shingled their church, and are about to paint it.

At Moosup they are doing a vestry to their pretty church, also a parlor and kitchen for the ladies' sewing circle. Some of the churches on this district have very wisely considerably increased their estimates of ministerial support for the present year.

The State Sunday-school Convention at Norwich was well attended, and they had an interesting time. There is quite a general feeling in some quarters that this world will never be saved by conventions and resolutions.

G.

COMMENCEMENT EXERCISES.

(See also page 7.)

EAST MAINE CONF. SEMINARY.

Sunday, June 18, Baccalaureate sermon. Monday, June 19, senior examination; evening, prayer, declamations. Tuesday and Wednesday, examination of under classes; Tuesday evening, annual address by Rev. O. A. Brown of Boston. Wednesday, 10 o'clock a. m., annual meeting of the board of trustees; evening, Commencement concert. Thursday, at 10 o'clock a. m., Commencement exercises in Emory Hall; evening, annual receptions.

N. H. CONFERENCE SEMINARY.

Friday, June 9, 7.45 p. m., address before the theological class by Rev. Chas. Parkhurst. Sunday, June 11, 1.30 p. m., sermon before the graduating class by the President. Monday and Tuesday, examination of classes. Monday, June 12, 7.45 p. m., Thompson prize, junior declamation. Tuesday, June 13, 7.45 p. m., class day exercises. Wednesday, June 14, 9.30 a. m., reading grades and awarding prizes; 1 p. m., exercises of the graduating class; 7.45 p. m., concert by the B. Listemann concert company, followed by annual levee.

Business Notices.

SARATOGA SPRINGS.

DRS. STRONG'S

Remedial Institute, Open all the Year.

Location delightful and central. Table and appointments first class. Bath department, complete and elegant, and only one of its kind in Saratoga for Turkish, Russian, Roman and Electro-therapeutic baths. Society genial and cultured. Summer resort of many eminent persons for rest and recreation.

Agents can now grasp a fortune. Outfit worth \$100 sent free. For full particulars address E. G. Riddout & Co., 10 Barclay St., N. Y.

40 Years' Experience of an Old Nurse.

Mrs. WINSLOW'S SOOTHING SYRUP is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhea, griping in the bowels and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

How can you remain a sufferer from dyspepsia when worse cases than yours are being cured by Hood's Sarsaparilla? Try it.

Heartfelt testimonials from using Dr. Graves Heart Regulator as a cure for Heart Disease. Book free of F. E. Ingalls, Concord, N. H. Price 50c. and \$1.00. Sold by GEO. GOODWIN & CO., Boston.

Impure Blood can be made Pure.

Scalp, phlegm and other eruptions removed—the skin assuming a clear and healthy appearance—all by taking Simmons Liver Regulator, purely vegetable.

Malt Bitters regulate, purify, strengthen and nourish the material functions.

No lady or gentleman need suffer long with eczema, tetter, ring-worm, or any pimply rough skin disease, for Dr. C. W. Benson's Skin Cure is a perfect and reliable remedy for all skin diseases. Sold by all druggists at \$1. per package.

However watched by the doctor, Home has no secret. Home has no power cannot defend. From this that constantly impugns: But Sanford's Liniment will cure, and Home restores to health and peace.

"WITH GRATEFUL FEELINGS."

Dr. PIERCE, Buffalo, N. Y.: *Dear Sir*—Your "Golden Medical Discovery" and "Purgative Pellets" have cured my daughter of Scrofulous Swellings and Open Sores about the Neck; and your "Favorite Prescription" has accomplished wonders in restoring to health my wife who has been bed-fast for eight months from Female Weakness. I am with grateful feelings, Yours truly, T. H. LONG, Galveston, Texas.

Money Letters from May 20 to June 3.

Wm. Earl, Rufus Kinley, J. L. Lockhart, S. K. Milken, Charles Nicklin, L. Pierce, S. K. Smith, G. Sawtelle, F. F. Woods, G. W. Wells, Joseph Warren.

IMPORTANT.

When you visit or leave New York City, have Baggage Express and Carriage Hire, and stop at **Grand Union Hotel**, opposite Grand Central Depot. 40 elegant rooms fitted up at an expense of One Million Dollars, reduced to \$1. and upwards per day. Elevator. Restaurant supplied with the best of food. Free use of Bath and Billiard Room. Free use of the Grand Union, than at any other first class hotel in the city.

Marriages.

In East Bridgewater, Mass., May 16, by Rev. F. A. Crafts, Charles E. Johnson of Bridgewater, and Miss Nellie M. Chandler of E. B.

In Lynn, May 21, by Rev. J. P. Mann, Edwin Russell and Miss Lucie A. Harris, both of Lynn.

In Sagadahoc, Me., March 22, by Rev. C. W. Bradley, Arthur B. Libby of Huxton, and Miss Nellie F. Mayo, of Cumberland Mills; Arville, Frank Dyer, and Miss Elsie H. Libby, both of Windham; May 20, at the residence of the bride's parents, James L. Brown and Miss Angie M. Jordan, both of S.

In East Templeton, by Rev. Edward Higgins, Wm. R. Carick of Greenwich, and Miss Marietta Smith of E. T.

In Quincy, May 27, by Rev. S. Kelley, James Robert of Boston, and Miss Eliza E. Greeney of Quincy.

In North Vassalboro', Me., May 24, by Rev. E. H. Boynton, Joseph Foster and Miss Fannie E. Emery, both of Vassalboro'.

In Sacarapama, Me., March 22, by Rev. C. W. Bradley, Arthur B. Libby of Huxton, and Miss Nellie F. Mayo, of Cumberland Mills; Arville, Frank Dyer, and Miss Elsie H. Libby, both of Windham; May 20, at the residence of the bride's parents, James L. Brown and Miss Angie M. Jordan, both of S.

Church Register.

HERALD CALENDAR.

North Boston District Stewards' Meeting, in the Committee Room, Wesleyan Association Building, Boston, at 11 a. m., June 13

Portland District Min. Assn., at Stafford Springs, Conn., June 12-14

Portland District Min. Assn., at Saco, June 19-21

Cape Cod Preachers' Meeting, at Buzzard's Bay, June 20

Holiness Camp-meeting, at Silver Lake, near Brandon, Vt., June 23-27

National Camp-meeting, at Round Lake, July 6

Rockland Dist. Min. Assn., at Boothbay, July 10-12

Williamette Camp-meeting, Aug. 21-29

Hamilton Camp-meeting, Aug. 25-31

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Rev. Isaac Lord, Biddeford, Me.

Rev. A. W. C. Anderson, Hartland, Me.

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ROBERT CLARK.

Church Register.

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BARGAINS.

See also page 7.

EAST MAINE CONF. SEMINARY.

Sunday, June 18, Baccalaureate sermon. Monday, June 19, senior examination; evening, prayer, declamations. Tuesday and Wednesday, examination of under classes; Tuesday evening, annual address by Rev. O. A. Brown of Boston. Wednesday, 10 o'clock a. m., annual meeting of the board of trustees; evening, Commencement concert. Thursday, at 10 o'clock a. m., Commencement exercises in Emory Hall; evening, annual receptions.

N. H. CONFERENCE SEMINARY.

Friday, June 9, 7.45 p. m., address before the theological class by Rev. Chas. Parkhurst. Sunday, June 11, 1.30 p. m., sermon before the graduating class by the President. Monday and Tuesday, examination of classes. Monday, June 12, 7.45 p. m., Thompson prize, junior declamation. Tuesday, June 13, 7.45 p. m., class day exercises. Wednesday, June 14, 9.30 a. m., reading grades and awarding prizes; 1 p. m., exercises of the graduating class; 7.45 p. m., concert by the B. Listemann concert company, followed by annual levee.

Business Notices.

SARATOGA SPRINGS.

DRS. STRONG'S

Remedial Institute, Open all the Year.

Location delightful and central. Table and appointments first class. Bath department, complete and elegant, and only one of its kind in Saratoga for Turkish, Russian, Roman and Electro-therapeutic baths. Society genial and cultured. Summer resort of many eminent persons for rest and recreation.

Agents can now grasp a fortune. Outfit worth \$100 sent free. For full particulars address E. G. Riddout & Co., 10 Barclay St., N. Y.

40 Years' Experience of an Old Nurse.

Mrs. WINSLOW'S SOOTHING SYRUP is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhea, griping in the bowels and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

How can you remain a sufferer from dyspepsia when worse cases than yours are being cured by Hood's Sarsaparilla? Try it.

Heartfelt testimonials from using Dr. Graves Heart Regulator as a cure for Heart Disease. Book free of F. E. Ingalls, Concord, N. H. Price 50c. and \$1.00. Sold by GEO. GOODWIN & CO., Boston.

Impure Blood can be made Pure.

Scalp, phlegm and other eruptions removed—the skin assuming a clear and healthy appearance—all by taking Simmons Liver Regulator, purely vegetable.

Malt Bitters regulate, purify, strengthen and nourish the material functions.

No lady or gentleman need suffer long with eczema, tetter, ring-worm, or any pimply rough skin disease, for Dr. C. W. Benson's Skin Cure is a perfect and reliable remedy for all skin diseases. Sold by all druggists at \$1. per package.

However watched by the doctor, Home has no secret. Home has no power cannot defend. From this that constantly impugns: But Sanford's Liniment will cure, and Home restores to health and peace.

"WITH GRATEFUL FEELINGS."

Dr. PIERCE, Buffalo, N. Y.: *Dear Sir*—Your "Golden Medical Discovery" and "Purgative Pellets" have cured my daughter of Scrofulous Swellings and Open Sores about the Neck; and your "Favorite Prescription" has accomplished wonders in restoring to health my wife who has been bed-fast for eight months from Female Weakness. I am with grateful feelings, Yours truly, T. H. LONG, Galveston, Texas.

Money Letters from May 20 to June 3.

Wm. Earl, Rufus Kinley, J. L. Lockhart, S. K. Milken, Charles Nicklin, L. Pierce, S. K. Smith, G. Sawtelle, F. F. Woods, G. W. Wells, Joseph Warren.

IMPORTANT.

When you visit or leave New York City, have Baggage Express and Carriage Hire, and stop at **Grand Union Hotel**, opposite Grand Central Depot. 40 elegant rooms fitted up at an expense of One Million Dollars, reduced to \$1. and upwards per day. Elevator. Restaurant supplied with the best of food. Free use of Bath and Billiard Room. Free use of the Grand Union, than at any other first class hotel in the city.

Marriages.

In East Bridgewater, Mass., May 16, by Rev. F. A. Crafts, Charles E. Johnson of Bridgewater, and Miss Nellie M. Chandler of E. B.

In Lynn, May 21, by Rev. J. P. Mann, Edwin Russell and Miss Lucie A. Harris, both of Lynn.

In Sagadahoc, Me., March 22, by Rev. C. W. Bradley, Arthur B. Libby of Huxton, and Miss Nellie F. Mayo, of Cumberland Mills; Arville, Frank Dyer, and Miss Elsie H. Libby, both of Windham; May 20, at the residence of the bride's parents, James L. Brown and Miss Angie M. Jordan, both of S.

In East Templeton, by Rev. Edward Higgins, Wm. R. Carick of Greenwich, and Miss Marietta Smith of E. T.

In Quincy, May 27, by Rev. S. Kelley, James Robert of Boston, and Miss Eliza E. Greeney of Quincy.

In North Vassalboro', Me., May 24, by Rev. E. H. Boynton, Joseph Foster and Miss Fannie E. Emery, both of Vassalboro'.

In Sacarapama, Me., March 22, by Rev. C. W. Bradley, Arthur B. Libby of Huxton, and Miss Nellie F. Mayo, of Cumberland Mills; Arville, Frank Dyer, and

The Family.

SOME DAY.

BY EREN R. BEXFORD.

I hear a song, a song so sweet,
I try vainly to repeat
Its melody, and, failing, say,
"I'll sing it, if God wills, some day!"

Some day, when journeying is done,
When earth is lost and heaven is won,
And I pass through the gates, and He,
The King, in beauty, welcomes me.

It may be that I shall not know
The way when comes my time to go,
But in my Father's hand I'll lay
My own, and He will show the way.

"Some day," I say, and patient, wait
The opening of the Jasper gate,
Come soon or late, that time will be
The dawn of endless rest for me.

ECHO RIVER.

BY REV. JOHN O. FOSTER, A. M.

There are some sights in the Mammoth Cave, Kentucky, more awful and more sublime, but none will ever impress you more deeply or give such a concord of sweet sounds.

Our boat had scarcely left the shore before we began to hear the strange echoes. The splashing oars awakened peculiar sounds. The unseen gnomes came out to greet us, and sing our song over and over again, until with the sweetest of cadences they carried it away to their far-off homes.

Our guide, William Garvin, was a ventriloquist; and whenever the keel of his boat enters these waters, the echoing gnomes begin high carnival. He sounds four long notes of the musical scale, using the syllable "Oh," and they gather up the chords, weave them instantly into a great strand, and pull them away into the distant corridors of sound.

If you are ever moved to tears by the swell of a great organ, or the voice of a multitude of people, or the sound of the sea, you will certainly be stirred here as never before. We fired a pistol and awoke every sleeping goblin, phantom, elf and spirit of the Cave. For an instant they rattled the ball around among the crags and dropped it into the deep water, then took up the report, and rolled it over and over like bellying thunder shut up in the Jungfrau, till at last a rippling laugh from a few wavelets near by told that they were all gone.

Frequently parties come here with flutes, violins, clarionets and saxhorns, and while the melodies continue, these unseen elves run up and down the golden stairs till time and tune are lost in weird cadences never to be forgotten. You will almost wish you could remain here among them, and yet such a home mortals have never long enjoyed. Will they who sing on the other shore, utter sweeter notes than they do here?

We left half of our party waiting for the boat to return, and passing out of their sight around the point of a projecting crag, we sang,

"Shall we gather at the river,"

when they immediately caught up the responsive chorus, and sent it on after us voiced in melodies and harmonies sweet as from the spirit land.

Our guide left us at one time on a steep, sloping bank, and went off to some mysterious cove, that we might have the full benefit of the deepest, strongest and longest echo. He struck up an old melody, and soon had many answering choruses, as though a thousand tongues attuned to richest chords had taken the refrain, repeating it aloud, then fainter and fainter, till scarcely a murmur was heard; then with full diapason it thundered in deep organ tones until the dark river and the black dome of rock shook with the wavy volume of song.

These still waters are the special home of the eyeless fish. There is less disturbance here than in any other known waters, and the inlets, bays, eddies and shoals are so numerous that their necessary seclusion is almost complete. The river is often very clear, and is surrounded by a strong light the boat seems suspended in mid air. When Green River, on the outside, flows in with muddy waters, this river is a dark and turbid stream. Often when Green River is warmed by the summer heat, and, if high, flows in to feed this river, a dense fog arises, and the guides can point out nothing of interest at such a time.

These waters are more like reservoirs than a deep, hidden river. Sometimes the current runs one way, then again in another and opposite direction. Efforts to find the outlet or inlet have not been successful, though they are believed to be known in part.

... No man ever sailed over exactly the same route that another sailed before him. Every man who starts on the ocean of life arches his sails to an untold breeze. Like Coleridge's mariner, he is "the first that ever burst into that lonely sea."—William Matthews.



New England Conservatory of Music, and its Proposed New Advance Movement.

The new departure of this famous Conservatory has already been announced to our readers. From its indefatigable Director we gather the following interesting facts relative to the plans proposed for putting it upon a broad basis of musical, literary and physical culture. These facts we gladly spread before our readers.

The class, or conservatory, system of teaching vocal and instrumental music, was introduced into this country twenty-nine years ago by Dr. Tourjée. This was the first Conservatory of Music in America. Experience has amply justified the wisdom of its founder. The good results of class work—sympathy, stimulus and emulation—had already been recognized in other studies; while the number of "conservatories" that have sprung up since Dr. Tourjée set the model, show how firm a hold the system has taken in the musical world. A system that has been proved to give better results in less time and at less cost than that which it superseded, requires no additional arguments.

It is equally true, and generally accepted by all teachers, that the training of both voice and fingers should begin early while they are flexible. The habit of waiting to finish literary studies before beginning music, has proved an unfortunate one, pupils finding out with sorrow that the period for securing the highest results had passed. Much may be done in mature years, but those whose training is begun early have a wonderful advantage.

Location, too, is important. The most successful law schools are near the courts; the best medical schools are near the hospitals. Even Harvard forsakes Cambridge, and erects its medical school in the heart of its city. So, too, the successful college of music must be located in the midst of the musical atmosphere made by concerts, recitals, oratorios, orchestras, musical clubs, societies and social gatherings, the finest church, solo, choir, choral and organ music, and many things to be found only in a great city—pre-eminently in Boston, the musical metropolis.

But while we grant that the Conservatory method, an early start, and the surroundings of a great city, are the surest and cheapest requisites of musical success, there are undoubted difficulties. To find the solution of these, and effectually remove them, has been the study of Dr. Tourjée, whose plan has slowly matured during twenty-five years of the widest observation and experiment.

A prime difficulty has been to provide satisfactory home surroundings and influences at a moderate cost for nearly a thousand pupils brought together from all parts of the country. Many parents who desire to give their daughters the best advantages have been deterred by this practical obstacle. Equally serious were the teacher's objections. Many important plans were rendered impracticable because the students were so widely scattered through the city and suburbs. Evening entertainments, concerts, lectures, etc., have to be sacrificed because of the difficulty of getting together such a body of students in a crowded city. Car and hack fares, and time expended in going to the various recitations, are also serious items; for attendance at all the class appointments is imperative. The strain on the health is another item not to be overlooked. Many, in their attempts to improve to the fullest their unusual opportunities, succumb physically. It is obviously impossible to supervise the health of individual students living at remote points.

Then, too, much complaint has been made of the one-sidedness and lack of general culture among musicians, to a large extent. Fathers sometimes deplore indications of musical talent in a child, and say, "He shall never be a musician," as if that involved knowing nothing else. In an art which cultivates so entirely the emotional nature, persistent efforts are necessary to secure a well-rounded manhood or womanhood. Mendelssohn, Schumann, and other eminent masters, have written ably in favor of combining general culture with musical instruction, but it has been left to an American to make this ideal school a fact. Dr. Tourjée has grappled with these difficulties and found a remedy for them. For the needed home there should be, in a central, quiet, healthful location, a great building adapted especially to the institution, with every modern convenience, and having concert hall, recitation and practice rooms, library, reading-room, museum, dormitories, etc., all under one roof. The Ladies' department should be under the charge of a lady principal of successful experience in the management of some of the best schools and colleges for ladies, supported by a number of experienced assistants, one in each section of the building. The table should be managed by a skillful steward at a moderate cost because of the large number, and special fitness of

the building. A lady physician should reside upon the premises, who could devote her time not only to the sick, but especially to those showing the first symptoms of falling health, providing always the "ounce of prevention." A broad basis of musical, literary and physical culture, would tempt, rather than force, the students to proper exercise; while diet, dress, hours, methods of study, etc., could be influenced for the better in a way simply impossible except in such an institution.

For the mental and literary side a corps of the best teachers should be drawn together from the best schools throughout the country. Certificates and diplomas of proficiency and graduation, and degrees for those finishing thoroughly the prescribed courses, would lend a stimulus to thorough work. Beside these regular classes, the great concert hall in the building would afford opportunity for lectures on scientific and literary topics, while the smaller halls and parlors would serve for the meetings of the various societies organized among the students for mutual improvement. The literary and reading room, in charge of an experienced librarian, would be supplemented by the resources of the great Boston library, the finest and largest in the country, which the students have free use. By lectures and personal efforts the students would be taught what to read to the best advantage. With-out going further into detail, such a school would have all the advantages of the old Conservatory, without the great difficulties about home and health and one-sided culture.

It is proposed to open such an ideal school of culture, Sept. 14, 1882. Every detail noted above is included in the actual working plan. The new building is on Newton and St. James Streets, Boston, fronting on Franklin Square—a beautiful park adorned with fountains, flowers, trees, etc. Though located in the heart of the city, it is as quiet as a village. The building has seven stories and a dome, and measures 185 feet on Newton and 210 feet on St. James Street. The new concert hall will have a large pipe organ, stage, etc., and seats for 1,500. It has rooms for 550 lady students, besides library, reading-room, parlors, offices, etc. There are steam laundries, bath-rooms, hot and cold water, steam heat, gas, etc., with two elevators and three broad, easy flights of stairs running from basement to attic. Telephone and telegraph offices are in the building. Street cars and carriages to all parts of the city and suburbs are passing constantly within a half minute of the door, giving all the conveniences without the noise. The cut at the head of this article represents the splendid building.

The new Home being completed, with all its fixtures, instruments, etc., will have cost over \$700,000. The men of wealth who have given and loaned money so liberally to start this great enterprise propose to make of it a musical Harvard or Yale—established upon a permanent foundation, and acknowledged to be the best as well as the largest school of music in the world. It is not designed to found a rival to Wesleyan or Vassar, but, inverting their method, to give as complete an opportunity for literary studies and general culture as they give for musical culture. It has been proved by experiment that a great deal of other culture can be given without sacrificing anything of the musical, for the mind cannot work constantly on one topic; after two or three hours of practice and the study of music, it would be a great rest and positive gain in the end to the musical side to turn to some literary topic. In fact, mere residence in such an institution without direct study or effort is a powerful educating force, the whole atmosphere being that of a broad, liberal and Christian culture.

In addition to the regular musical and literary courses and a department of elocution and dramatic art, special attention will be given to students in drawing and painting under competent teachers. The time to be given to physical education will prove a great gain in the better work done, and in the future years the benefit will be incalculable. Every precaution will be taken that this great school shall have only such regulations and restrictions as are needful for a well-regulated Christian home. It is hoped by the founders that as the great field for usefulness of such an ideal institution becomes better known, liberal gifts and endowments will come in and make it as permanent as the older literary colleges of the country. In this spirit the Director and his associates labor, drawing small salaries, and looking for the reward to the complete success of their great undertaking. Every reader interested in musical education will look with eagerness for the Calendar, with detail and plans, courses of study, expenses, etc., which may be had upon application. If the new school succeeds, it will be a magnificent success. Remembering the Director's services in connection with North

End mission, the Peace Jubilee choruses, and Tabernacle choir, and chiefly the New England Conservatory itself (now counting over 970 pupils from thirty-eight different States), all made great successes in the face of the general verdict that each was too grand a thing to be accomplished—remembering all these, who can doubt that the New England Conservatory of Music and the College of Music, which practically recognizes the claims of a broadly cultivated manhood and womanhood, will prove the great success its friends predict?

Ladies only will be accommodated in rooms and board in the building, but it is intended that before long a like home shall be provided for gentlemen students. Efforts will be made to secure for them pleasant homes in the neighborhood. They will continue to avail of all the advantages of the Conservatory, excepting rooms and board, and many additional benefits.

Students living in the city and vicinity will also have every facility for pursuing all the studies taught at the new Conservatory building.

AFTER MANY DAYS.

The land was still; the skies were gray with weeping;

Into the soft brown earth the seed she cast;

"Oh, Lord!" she cried, "will come the time of reaping,"

The golden time when clouds and tears are past;

There came a whisper through the autumn haze,

"Yes, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming

Of sunlight glancing through the cloudy rift;

Hour after hour she lingers, idly dreaming,

To see the rain fall and the dead leaves drift;

"Oh! for some small green signs of life," she prays,

"Have I not watched and waited 'many days'?"

At early morning, chilled and sad, she sighs,

To stormy winds that through the poplars sigh;

Far over hill and plain the heaven darkens,

Her field is covered with a shroud of snow;

"Ah, Lord!" she sighs, "are these Thy loving ways?"

He answers, "Spake I not of many days?"

The snowdrop blooms; the purple violet

On banks of moss that take the sparkling showers;

Half-cheered, half-doubting yet, she strays

To fancies singing to the shy young flowers;

A little longer still his love delays

The promised blessing—"after many days."

"O happy world!" she cries, "the sun is shining!

Above the soil I see the springing green;

I could not trust His word without repining

I could not wait in peace for things unseen;

Forgive me, Lord, my soul is full of praise;

My doubting heart prolonged Thy 'many days.'—*Sunday Magazine.*

The Little Folks.

A STRANGE USE FOR A SNOW-DRIFT.

BY REV. JOHN A. CARR.

I have just read, in a very old book, a story so exceedingly interesting that I must write it out for the benefit of the host of children who every week read *Zion's Herald*.

Many, many years ago, in a far-away land, there was a terrible war. It was carried on for several years, till the people on both sides grew weary of fighting. At length the two opposing commanders agreed upon a truce for a certain number of days. Now a truce in warfare is an agreement to stop fighting for awhile—generally with the idea of trying to settle up the trouble and declare peace. At such times the soldiers on both sides carefully refrain from injuring those against whom they have been fighting before; but unless peace is declared, they are always on the watch to do as much harm as possible so soon as the truce comes to an end. In this instance the commanding officers could not agree upon the conditions for peace, and so determined to continue the war, but beginning again at midnight on the fifth day of January.

It so happened that a large body of Cossack warriors were encamped near a town nearly all of whose strong men were away in the opposing armies. When it became known that war was to be resumed, the people of that village were in great distress. They knew the Cossacks would plunder their houses, kill their cattle, drive away their horses, and perhaps burn the entire village. It is true that such cruel things as these do not often occur in more modern warfare, but in those days the soldiers were not under such control as they now are, and leave to plunder was one part of their pay for fighting. Besides, these Cossacks were a wild, half-savage set of men, and ferociously cruel by nature, so it is no wonder that the people of the village should be greatly alarmed. Some at once fled from the place, but most of

them knew it was useless to attempt to escape, for the country was full of armed men, and they resolved to give up everything without resistance, hoping in that way to save their lives.

On the outskirts of the town, on the very side where the soldiers were encamped, stood a large house, in which lived an old lady with her grandson, a young boy. There were quite a number of houses clustered about it, but this one was noticeable on account of its size. This old lady was a devout Christian, and believed that God would in some way protect her if she prayed for it. So, for some time before the truce came to an end, she was much in prayer. On one occasion, while the little boy knelt by her side, she repeated in her prayer the words of an old hymn—a hymn which called on the Lord to build a wall around His people and protect them from their enemies. The little boy was surprised at such a prayer, and when they rose from their knees, he told his grandmother that he didn't think God could build a wall around their house high enough to protect them from the terrible soldiers. The old lady explained to him that she did not ask for that, but that a wall was a symbol of safety, and what the hymn meant was that God should protect those who prayed to Him. "But," said she, "if the Lord should choose to build a real wall around our house, don't you suppose He could do it?" The little fellow looked as though he doubted it, and there the matter dropped.

But the dreaded fifth of January approached, and with it came a great snow-storm which continued all day. Snow fell in quantities unusual for even that country, and before night a strong wind sprang up. The villagers were now in great terror, for they knew the Cossacks had no warm tents to live in, and would, therefore, rush for the village as soon as the truce allowed. In this case they would take possession of their houses and thrust the people out into the awful storm. Scarcely had the clocks struck twelve, when the Cossacks were astir in their camp, and not long afterward they were riding furiously into the village, now and then firing a gun to terrify the people into submission.

In entering the town the most of them rode directly past the house where lived the old lady and the boy, but none of them stopped either there or at any of the neighboring houses. After awhile, however, as the storm grew fiercer, they were glad to get shelter anywhere, and a large company of them began to pour into these smaller houses at the edge of the town. They drove the poor people out into the barns and sheds, and took possession of their houses with all they contained. In some houses there were as many as thirty or forty men. Then they began a wild carousal, which lasted till near morning. The old lady and the boy could distinctly hear it, and all through the night they sat trembling in expectation that their own doors would soon be burst open. But, to their great surprise, the hours passed on, and they were not disturbed. Several times the old woman thanked the Lord for protecting them thus far, and still kept praying for further protection, and two or three times the little boy said he wished the Lord would build a wall around their house so high that the Cossacks could not get over it.

So the night passed, and not so much as a rap was heard at their door. And when the morning came, they understood why they had not been disturbed. During the darkness the wind had blown the snow around the side of their house next the road in a sort of half circle, and had formed a drift so high that no one could get through it—so high, indeed, that it prevented the soldiers from seeing anything more than the top of the house; and perhaps in the storm and darkness they did not even see that.

With the early morning the soldiers were ordered away from the town, so that the boy and his grandmother were not disturbed at all. And when they saw what had saved them, the good woman said, "Now I guess my dear boy can see that it was not impossible for the Lord to build a wall around our house, and protect us from the Cossacks."

Ah, children, does not this story remind you of that beautiful verse in the Psalms: "The angel of the Lord encampeth round about them that fear Him, and delivereth them?" Does it not seem as if angel hands were busy that night in building that wall of snow? Might not God just as easily have interposed and saved that whole village if the people had earnestly prayed for it? Do you suppose that boy ever again doubted whether God would answer prayer for His people's protection? Since God sometimes does such wonderful things in answer to prayer, would it not be best for everybody to learn to pray?

DEEDS OF KINDNESS.

BY LANTA WILSON SMITH.

How gently falls the dew of night

Upon the thirsty land,

Till drooping flowers bloom anew

As fresh from God's own hand!

So deeds of kindness cheer the heart

Bowed down with grief or care,

Till buds of hope and joy, and love,

Yield blossoms fresh and fair.

The burning sun of sin and woe

Pours down its fervid ray,

And all around us burn'd in ones

Are sinking day by day.

Oh, where's a hand to help and save,

A heart to feel their needs?

To shed upon their fainting souls

The dew of kindly deeds?

Deeds of kindness, acts of love,

Are sweet as blossoms rare,

And angels looking from above

See nothing else so fair.

Man has subdued the world, but woman

Has subdued man. Mind and muscle have

Wielded his victories; love and lowliness have

Gained him. No monarch has been so great,

No peasant so lowly, that he has not been glad

To lay his best at the feet of a woman.—*Gail Hamilton.*

THERE'S ROOM ENOUGH FOR ALL.

Ah, Rover, by those lustrous eyes
That follow me with longing gaze,
Which sometimes seem so human-wise,
I look for human speech and ways.
By your quick instinct, matchless love,
Your eager welcome, mute caress,
That all my heart's emotions move,
And lonely moods and hours bless,
I do believe, my dog, that you
Have some beyond, some future new.

Why not? In heaven's inheritance
Space must be cheap where worlds of light
In boundless, limitless expanse
Roll grandly far from human sight.

He who has given such patient care,
Such constancy, such tender trust,
Such ardent zeal, such instincts rare,
And made you something more than dust,
May yet release the speechless thrall
At death—there's room enough for all.

Yes, room enough—the fading flowers
On either paint their petals rare,
In God's far, celestial bowers
Rebloom with richer beauty there;
The tree cut down, in foliage green,
May still survive the cruel shock,
And ancient wisdom could divine
A spirit in the solid rock.

Why should such things outrun our sense appal?
God liveth in us as ever all.

And so my dog, when you and I,
Our trials past, our labors done,
Lie down, both man and brute, to die,
We each may find some triumph won;

I that my faith in man and God,
Has won me robes of fadless hue,
And softest texture—some green sod,
Sprinkled with immortal dew, for you,
Obedient still to duty's call,
Where there is room enough for all.

Mrs. M. A. DENISON, in Our Continent.

For Young and Old.

Bits of Fun.

... Average weight of a fool.—A simple ton.

... Columbus made the egg stand, but Italians of less renown have made the peanut stand.

... Three periods of life—Youth, mumps; middle age, bumps; old age, dumps.

... When the baby cries for "bread" it is the most natural thing for a mother to give it a rock.

... Sir Walter Raleigh made his way to fortune and fame by politeness. He was not one of the Elizabethan ruffians.

... See the Boot. How large and shiny it is. A man owns the Boot. Call on his daughter some evening, and see what it is made of.

... An exchange says: "A dozen women ride now where one man rode a few years ago." It will be seen that this arrangement must be hard on the old horse.

... He said his hair was dyed, and when she indignantly exclaimed, "Is that false?" he said he presumed so.

... A chap who sent us a poem beginning: "When twilight dews are falling fast upon the rosy lea," has since married Rosa Lee, and now the weekly dews are falling faster upon him.

... "I never pretend to know a thing that I do not," remarked Brown. "When I don't know a thing, I say at once, 'I don't know.' I never pretend to know a thing that I do not."

... A gentleman made a rocky front of his house, in which he planted some beautiful ferns, and having put up the following notice, found it more costly and less expensive than spring-guns and man-traps. The notice read: "Beggars, beware! Scorpions and Polydipods are set here!"

... Two sailors once went with a tame parrot to a show in Tokio, where a Japanese was giving an exhibition of sleight of hand, interspersed with acrobatic feats. At the end of each trick the sailors said: "Now is it that clever? Wonder what he'll do next?" With each act of the performance their astonishment increased, and they kept muttering: "Wonder what he'll do next?" The parrot heard this exclamation so often that he picked it up off hand, as it were. Presently the Japanese tried to keep in the air a number of bamboo sticks ignited at both ends, but having his attention distracted by a movement in the audience, he allowed one to drop. The parrot, unfortunately it fell upon a heap of fire-crackers, bombs, etc., which exploded, blew out the walls, blew off the roof, scattered the audience in all directions, and sent the parrot, minus its tail feathers and one eye, about four hundred yards. As the bird came down with a flop, it shrieked: "Wasn't that clever? Wonder what he'll do next?"

Gems of Thought.

... Keep trouble at arm's length. Never turn a blessing around to see whether it has a dark side to it.

... A charitable disposition expects only the worst, and is not disappointed, to do good, and will succeed upon slight unthought unkindness.

... The seal of suffering impressed upon our destiny announces in clear characters our high calling.—*De Gerando.*

True worth is in being, not seeming. In doing each day that goes by some little good, not in dreaming of great things to do by-and-by.

For whatever men in their blindness, And spite of the fancies of youth, There is nothing so kindly as kindness, And nothing so royal as truth.

... It is a great deal better to lead a holy life than to talk about it. We are to let our light shine, and if it does, we shall not need to tell anybody of it. The light will be its own witness.—*D. L. Moody.*

... It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends are not as much to do in shaping our lives as the thoughts have which we harbor.—*J. W. Teal.*

... He says, "Lo! I am with you always." "Every day" it is in the original, "even to the end of the world." When our friends die our hearts follow them. They may fly through the gates of the grave, but they cannot escape. Our hearts are with them every day. Jesus said that when He should go within the veil, He would be with us every day. He made sure that the words should not be confined to the disciples who listened to Him, by adding "even unto the end of the world."—*Dr. Deems.*

... We urge the duties of Christianity upon the consciences of men; but duties are constraints till they are changed into charms by love. The very word duty is a harsh one until the heart grasps it, and then the lowest service and the holiest endeavor are cheerfully accepted and welcomed. To win men to the performance of Christian duties, it is necessary to win them to the love of Him who requires them, and to the love of those whose benefit they are required.—*Dean Stanley.*

PARTING.
If thou dost bid thy friend farewell,
Press for one night though that farewell may be,
Press through his hand in thine.

How canst thou tell how far from thee
Fate or caprice may lead his steps ere that to-morrow comes?

Men have been known lightly to turn the corner of a street,
And days have grown to months,
And months to lagging years, ere they have looked in loving eyes again.

Parting at best is underlaid
With tears and pain;
Therefore, lest sudden death should come between,
Or time, or distance, clasp with pressure firm the hand

Of him who goeth forth.
Unseen, Fate goeth too.
Yes, find thou always time to say some

10. *Journal of the American Medical Association*, 2000; 283: 2686-2692.

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(Continued from page 1.)

views changing every five minutes. There are eight hotels; but if any do not like the crowds which are usually found there, there are elegant and genteel boarding-houses where they can be furnished with all the luxuries of the season, with the quietness of home.

So much for the material and the intellectual; and now for the religious and the spiritual—the most important of all. We have two churches here—a Baptist and a Methodist—with five houses of worship, resident pastors, with the ordinances, Sabbath-schools, and the whole of church life as it can be found elsewhere. Our great camp-meeting will commence August 22, to be preceded by that of the Baptist brethren on the Highlands.

We hope that when our preachers and brethren come, they will not entirely divest themselves of their religious character and profession, as have some. God forbid! for then their influence is highly damaging, and their very breath pestiferous. But that they will come, as Paul went to the church of Rome, "in the fullness of the blessing of the Gospel of Christ." Those of us who used to preach from three to eight times a week and thought nothing of it, cannot possibly imagine why strong and stalwart men should come here in a state of utter prostration and of perfect exhaustion, on one sermon a week and \$3,000 salary!

S. W. COGGESHALL.

June 1.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, May 30.

A rupture between Spain and Uruguay is threatened.

Two U. S. naval vessels are on their way to Alexandria, Egypt, to protect American interests.

The town of Ashfield and vicinity in this State was visited by a terrific tornado Sunday evening and about \$25,000 worth of property was destroyed.

Arabi Bey is determined to resist any hostile movement on the part of the Turks.

The dead-lock in the House was broken yesterday, the speaker ruling that dilatory motions, as against a proposition to change the rules, were not in order. Subsequently the Republican rule against filibustering was adopted.

Wednesday, May 31.

The Supreme Court of Ohio has declared the Pond riparian tax law in that State unconstitutional.

The Crane Memorial hall at Quincy was dedicated yesterday, the address being delivered by Charles Francis Adams, Jr.

The entire business portion of Willows, California, was destroyed by fire yesterday, the property loss reaching \$175,000.

Professor William B. Rogers was stricken with apoplexy while addressing the graduating class at the Institute of Technology, yesterday forenoon, and died a few minutes afterwards.

The New England Woman Suffrage Association held three sessions yesterday. Several important resolutions were passed, and addresses were made by Mrs. Livermore and others.

Arabi Bey announces that the Sultan, to whom he and the present Khedive have referred their difficulties, has nominated Halim Pacha as Khedive.

The House yesterday discussed the Mackey-O'Connor contested election case. An evening session was held, but no quorum was present.

Memorial Day was very generally observed throughout the country. Senator Hawley gave the address at Gettysburg. President Arthur, General Grant, and other distinguished gentlemen, reviewed the procession of the Grand Army of the Republic, in New York city.

Thursday, June 1.

The Congressional anniversary and festival, the Woman's Suffrage festival, and the 31st anniversary of the Boston Young Men's Christian Union, occurred yesterday in this city.

The town of Gorki, in Russia, inhabited exclusively by Jews, has been almost entirely destroyed by fire.

The National Soldiers' and Sailors' Home has given its house in Washington, worth \$50,000, to the Garfield memorial hospital.

It is estimated that there has been a reduction of about \$11,000,000 in the national debt during the past month.

France and England are concentrating large naval forces at Alexandria. The French cabinet approve M. de Freycinet's proposal to hold a diplomatic conference at Constantinople to settle the Egyptian question.

A bill was introduced in the Senate yesterday for the restoration of Fitz-John Porter to the army without back pay and his subsequent retirement therefrom.

The House disposed of the Mackey-O'Connor contested election case, seating the contestant Mackey. An effort of the Democrats to ensure the speaker for refusing to entertain Mr. Springer's motions and appeals on Monday finally failed, the resolutions, amid great excitement and uproar, being laid on the table.

Friday, June 2.

All the iron-mills, but one, in Pittsburg, Pa., and all those in Cincinnati but three, suspended work yesterday in consequence of a strike. Several other strikes were also inaugurated.

The Maine Greenback-fusionists have re-nominated Mr. Plaisant for governor. The Prohibitionists have nominated W. T. East of Dixfield for governor.

The Senate yesterday passed the Creek Orphan Fund bill. The Army Appropriation bill was discussed at length. The Bisbee-Finley contested election case was discussed in the House, and Mr. Bisbee, the contestant, was seated by a vote of 141 to 9.

Saturday, June 3.

In the opening argument in the Star Route trials yesterday Col. Bliss declared that the accused had defrauded the government to the amount of more than \$600,000.

The Massachusetts Total Abstinence Society held a public all-day meeting yesterday in this city, at which the temperance work and its needs were fully discussed, addresses being made by Gov. Long, Hon. E. C. Fitz, Mrs. Mary A. Livermore and others.

Spain is preparing to enforce her claims on Uruguay for repeated outrages on the person and property of her subjects in that country.

General Garibaldi, the Italian liberator, died at Caprera, Italy, yesterday, aged seventy-five years.

The General Deficiency bill, reported to Congress yesterday, appropriates nearly \$9,000,000.

Monday, June 5.

Attorney-General Brewster holds that the existing laws in regard to the eight-hour system in navy yards are conflicting, and that further legislation is necessary.

The Turkish government has sent a commission to adjust the trouble between the Khedive and Arabi Pacha. The Sultan expresses a belief that a conference of powers would be inopportune. Arabi Bey is determined to repel European aggression with his whole strength.

The schooner industry was capsize on Lake Michigan, near South Haven harbor, last evening, and all on board were drowned.

The Lowe-Wheeler contested election case was settled in the National House of Representatives on Saturday, the contestant Lowe being seated by a vote of 149 to 3.

The death of Garibaldi has produced a deep impression throughout Italy, as well as in France. Business in the principal cities of Italy was suspended on Saturday in memory of the deceased, and pensions have been granted to the general's widow and five sons. The French chamber of deputies also adjourned on Saturday in honor of the dead patriot.

The North American Review serves its patrons with a rich feast each month. The June number discusses the following important subjects: "The Currency of the Future," by Senator W. B. Allison; "A Memorandum on a Venture," by Walt Whitman; "Andover and Credit-Subscription," by Rev. Dr. L. W. Bacon; "Mongolian Immigration," George F. Seward; "Old-School Medicine and Homeopathy," by Prof. J. W. Dowling; "Swedenborg," O. B. Frothingham; "Has Land a Value?" Isaac L. Rice; "An Unconstitutional Militia," Charles E. Sydecker.

THE RAYMOND VACATION EXCURSIONS.

Those who have ever entrusted their safety and comfort to the care of Mr. Raymond, whose name is identified with the Interstate excursion business, have never had occasion to regret the choice they made in selecting one of his delightful vacation tours. One cannot make a mistake in selecting either of those announced for July, five of which are advertised in this paper. They include trips to Lakes Memphremagog, Champlain, Winnepesaukee and George, the wonderful Saguenay River, Lachine Rapids, Quebec, Montreal, Saratoga, Niagara Falls, the White Mountains, and other points of interest. The price of the ticket insures one first-class accommodation on steamboat, railway and hotels.

Don't fail to read the advertisement of Messrs. H. A. Hartley & Co., on the 5th page of this paper. They are offering a great variety of goods at reasonable rates.

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MALT, HOPS, QUININE BARK, ETC.

A Blood Food for DELICATE WOMEN, NURSING MOTHERS, SICKLY CHILDREN, THE AGED, CONVALESCENTS, OVERWORKED, EXHAUSTED, NERVOUS AND SLEEPLESS.

Do You Know Nothing about Malt Bitters, while you are in the habit of taking it?

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A NOURISHING FOOD WHICH OVERCOMES

Deep-Seated Coughs, Bronchitis, Dyspepsia, Wasting of the Stomach, Bright's Disease, Dropsy, Emaciation, and Mental, Physical and Nervous Debility.

Induced by the Best Physicians.

1882

WARRANT'S SELTZER WATER

All the Gold and Diamond Mines of the Earth are of less value than one bottle of Seltzer Water.

SOLD BY ALL DRUGGISTS.

POVERTY OF THE BLOOD.

THE cause of the debility to be met with in every walk of life may be traced to Poverty of the blood. Too close application to business or study, late hours, dissipation, want of exercise or sleep, have enfeebled the digestive organs and rendered the blood thin, watery, and powerless to fulfill the great purpose, for which it was created. What shall be done? Live a regular and wholesome life and take MALT BITTERS. This matches Restorer of feeble and exhausted constitutions is rich in the elements that go to nourish and strengthen the blood. It perfects the liver, kidneys, and bowels, quickens the brain and nervous system, and induces refreshing sleep.

RAYMOND'S VACATION EXCURSIONS.

All Traveling Expenses Included.

Five Grand Summer Trips for July.

1. Leaving Boston July 1st—Lake Memphremagog and the White Mountains.

2. Leaving Boston July 5th—The Hudson River, Seneca Lake, Watkins' Glen, Niagara Falls, Saratoga, Lake George and Lake Champlain.

3. Leaving Boston July 10th—Lake Memphremagog and the White Mountains.

4. Leaving Boston July 11th—Lake Winnepesaukee, Plymouth, N. H., Montreal, The Lachine Rapids, Quebec, the far-famed Saguenay River and Lake Memphremagog.

5. Leaving Boston July 20th—Saratoga, Niagara Falls, Trenton Falls, The Thousand Islands and the City of St. Lawrence, River, Montreal, Lake Memphremagog and Lake Winnepesaukee.

ALL EXPENSES PAID.

Send or call for book of 54 pages, containing descriptive particulars giving full particulars of the five trips.

W. RAYMOND, 240 Washington Street, Boston.

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Remarkable Invention—Fully Tested—Of Vast Practical Benefit—Entirely Different from All Others.

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Ladies careful of Health and appreciating the Best will now have no other.

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GRATEFUL—COMFORTING.

EPPE'S COCOA.

BREAKFAST

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine principles, leading to the preparation of this food, we have created a breakfast table with a delicately-flavored beverage, which is the most perfect and healthful food that can be made."

It is the judicious use of such articles of food that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle poisons are floating around us, ready to attack whenever there is a weak point. We may escape many a fatal ailment by keeping ourselves well fortified with pure blood, and a properly nourished frame. "Coca-Cola" is a food, and a food is not a medicine. Sold in tins, (only 5¢ and 10¢) labeled.

JAMES EPPE & CO., Homeopathic Chemists, LONDON, ENGLAND.

Also Eppe's Chocolate Essence for afternoon use.

175

JAMES PYLE'S

PEARLINE

THE BEST THING KNOWN FOR WASHING AND BLEACHING IN HAND OR HOT, HOT OR COLD WATER.

THE METHODIST BISHOPS.

Harper's Weekly.

Special Announcement TO METHODISTS.

The issue of this popular journal for June 24, published May 31, will contain, among other attractions, the portraits of the

Bishops of the N. E. Church South,

Including the Newly Elected Bishops,

with carefully prepared biographical sketches. The portraits are engraved in the best manner, and the page will be an interesting record of the representative men of this important branch of the M. E. Church.

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MCLINTOCK & STRONG'S CYCLOPEDIA.

A Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature. By the Rev. Ross MCLINTOCK, D. D., and JAMES STRONG, S. T. D. With Maps and numerous Illustrations. Complete in Ten Volumes. 8vo, Price per Volume, Cloth, \$5.00; Sheep, \$6.00; Half Morocco, \$8.00. Agents Wanted.

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HAYING TOOLS.

Walter A. Wood Mower.

40,413 Sold in 1881.

MUGGETT HAY TEDDER

With Patent Forks, very strong and of Light Draft.

NEW CHAMPION RAKE.

EXCELS ALL OTHERS.

It has a Patent Tooth that does not scratch and a clearer that packs the windrow and keeps it from rolling and working out at the ends. We take it back and pay the freight if it does not prove the best rake in the market.

Patent Drag Rakes, Scythes, Shaths Stones, Forks, etc., etc.

WHITMORE BROS., Agricultural Warehouse and Seed Store, Nos. 80 and 82 South Market Street, BOSTON.

7 PER CENT NET.

Security three to six times the Loan. Without the Buildings. Interest semi-annual. Nothing ever been lost. 27th year of residence and 5th in the business. Best of references. Send for particulars if you have money to loan.

N. B. Costs advanced. Interest kept up and principal guaranteed in case of foreclosure.

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SAFE INVESTMENTS.—Of large or small amounts made by JOHN D. KNOX & CO., Bankers and Loan Agents, Topoka, Kansas. Special attention given to placing money on farm and other good and productive property, at 6 to 8 per cent. We have made many hundreds of loans for persons from England to California. Pay interest on Time Certificates of Deposits, from 3 to 5 per cent., according to time. Send for a free copy of "Knox's Investor's Guide." Address JOHN D. KNOX & CO., Topoka, Kansas.

SAMUEL LITTLE, Pres. WM. J. BRIDE, Treas. BOSTON LEAD MFG. CO.

Office, 24 and 26 Oliver Street, Boston, Mass. CORRODERS AND MANUFACTURERS.

"BOSTON STAR BRAND" PURE WHITE LEAD.

RED LEAD AND LITHARGE. LEAD PIPE AND SHEET LEAD.

TIN AND TIN LINED PIPE, PUMPS, SOLDER, etc. GOLD MEDAL, awarded by the Massachusetts Charitable Mechanics' Association in 1881.

J. S. MERRILL & SON, Wholesale and Retail Dealers in Paper Hangings, Window Shades, Etc. General Agents for Merrill's Patent Picture and Merrill's Patent Wall Hooks.

J. SANBORN MERRILL, GEO. A. B. MERRILL 26 & 28 Washington Street.

OCEAN HOUSE,

Old Orchard Beach, Maine

This well-known and popular house has been leased, and will be opened for the season, June 24, 1882, by Mrs. E. MANSON & SON, formerly of the St. Cloud, Old Orchard, which was burned in the great fire of last November, and present proprietors of the Augusta House, Augusta, Me.

The new management propose to renovate and make the "Ocean" an attractive home for Summer Tourists.

A fine Orchestra has been engaged for the season. The public rooms are elegant and spacious. A beautiful Lawn for Croquet and Lawn Tennis are among the attractions of the House. The CURTAINS will be made second to none.

The House of Old Orchard as a Summer Resort is too well known to require any comment. The Building, Beautifully Fitted and Fitted, is an excellent. The House is one-half (1/2) mile from the Old Orchard Camp Ground where three or four series of meetings are held every year, and the Ocean Park Association (Free-Baptist) is located here.

Passengers from Boston can take either the Boston and Maine, or Eastern Railroad, and be landed in 35 hours right on the Beach. Passengers from Canada can take the Grand Trunk and Portland and connect with the R. M. or Eastern R. R. For further information, circulars, etc., etc.

MRS. E. MANSON & SON.

200

EXCELSIOR

METAL POLISH.

This is the cheapest and best article known for cleaning and polishing Cutlery, Brass, Tin Ware, and all kinds of Metal. It is made of pure Soda, Soda Ash, and Soda Lye. It is sold in tin cans, and is used by the millions.

It is put up in tin cans containing one pound, half pound, and quarter-pound cans, with directions for using.

TRY IT.

For sale by Grocers and Hardware Dealers generally.

GOLD MEDAL, PARIS, 1878.

BAKER'S Breakfast Cocoa.

Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical.

It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

V. BAKER & CO., Westchester, Mass.

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Hamilton Camp Meeting.

Asbury Grove, 22 miles from Boston, via Eastern Railroad, never looked more inviting than now. Ten families are residing there. The Store and Post-office are open. The barges run to and from Wrentham depot to connect with the trains.

Cottages are rented and there are a few for sale. Those desiring to erect cottages can secure beautifully located lots.

The Association has built the past year a large and commodious stable and carriage house with modern improvements, for the accommodation of those who wish to bring their horses and carriages. There will be preaching and Sunday-school every Sunday from July 1 to Sept. 3, and social meetings. The camp-meeting commences Aug. 25 and closes Aug. 31.

Rev. C. L. Eastman has been appointed Chaplain and agent, and will be the guest of the Wrentham day, and, after June 15, every day except Monday. Call on him or write to him for any information desired.

Direct all letters, "Asbury Grove, Mass." Buy "Camp-meeting tickets" for Wrentham at any Eastern Railroad depot, and be sure to exchange them at the Asbury Grove Post-office, for return tickets.

JOHN G. CARY, Secretary.

SAFE INVESTMENTS.

WESTERN FARM MORTGAGES.

Secured on well improved Farms in localities where crops are rare, values well established—payable in Boston, selected by the Hon. Charles D. Adams, Lincoln, Neb., and Wichita, Kansas. Over Four Millions loaned for Savings Banks, Trust and Insurance Companies and private individuals, without the loss of a dollar, since the property loaned. Established Twenty-Five Years. References—Maverick Nat'l Bank Boston; Hingham National Bank, Hingham; Keene Five Cents Savings Bank, Keene, N. H.; E. L. Loring, N. Y. Evening Post. These securities for